

THE ECLECTIC REVIEW,

For JUNE, 1806.

Art. I. *An (A) Historical Account of the Black Empire of Hayti*, comprehending a view of the Principal Transactions in the Revolution of Saint Domingo, with its Ancient and Modern State. By Marcus Rainsford, Esquire, late Captain, Third West-India Regiment, &c. 4to. pp. 467. Price 2l. 2s. Chapple, Pall-Mall, 1805.

THE great events and desolating wars which have arisen out of the French Revolution, will be contemplated with wonder by succeeding ages; and, while they interest curiosity, will, almost stagger belief. The abolition of Royalty; the ruin of a numerous Nobility; the torrents of blood spilt by contending factions; the abrogation of Christianity; the enthusiastic rage for the establishment of a fanciful and impracticable equality; the rapid and endless round of new constitutions; and, lastly, a stern and severe military despotism—all these objects, in their causes and consequences, will be calmly reviewed, and the evils they have occasioned will be fairly weighed against the good they have produced. Posterity will be better able than we can be, to decide on this important question. The happiness of mankind, upon the whole, has not yet received any increase from the French Revolution; nor, with the views of its present rulers, do we think it likely to be very soon augmented. But while we deplore the mischiefs which no human sagacity seems equal to prevent, we are confident that good may ultimately issue from this mass of evil. That All-powerful hand, which presides in political, as well as in physical convulsions, can, when it pleases, calm the waves on this turbulent ocean of conflicting passions, and bid them communicate prosperity, while they repose in peace.

Amidst the astonishment excited by such tragical scenes, a new object strikes the sight, unparalleled in the annals of history, big with terror to the inhabitants of the Antilles, and the subject of just alarm to those countries of Europe, that are interested in their fate. A fertile Island in the centre of their sugar colonies, furnished with excellent harbours, and peopled by above half a million of blacks inured to arms, is suddenly become a free and independent state. Jamaica, situated at a

small distance from it, possesses a population of 300,000 slaves, and not 10,000 men of all descriptions besides, to keep them in subjection. In the smaller windward islands, belonging to Great Britain, the disproportion of white inhabitants to the rest is still greater. The consequences of this have been long foretold; and though we sincerely deplore the condition of the slaves, we are not without hope, that its amelioration will one day be such as may disappoint these prognosticators, and leave no occasion or pretext for importing Negroes from Africa.

Our author's professed intention, is to assign the causes which led to the establishment of the Empire of the Blacks in Saint Domingo; Hayti, the name which it now assumes, was its ancient denomination, when first discovered in 1492, by Columbus. The first chapter is wholly occupied in reciting the settlement and subsequent conquest, by the Spaniards, whose cruel and pernicious policy in the destruction of the ancient inhabitants, forms a prominent feature of the work. In this part of it, the accusation frequently brought against the Spaniards, of employing blood hounds, in the dreadful work of extermination, is fully proved. Eighteen years after Columbus had founded the colony, only 14,000 out of one million of Indians remained alive; the rest having perished in the gold mines, by famine, or through grief and despair, for the loss of their liberty. It is remarkable, that *Las Casas*, the humane Bishop of Chiapa, and the indefatigable friend of the Indians, is considered as the first, who proposed the introduction of African slaves, a race which was destined 300 years afterwards, to avenge the wrongs of Hispaniola, and rescue it from the fetters of Europe.

The failure of the gold mines, in the working of which torrents of blood had been shed, and numberless barbarities committed, soon reduced the Spanish colony in Saint Domingo to a low and feeble condition; but the peace of Utrecht in 1714, by placing the crown of Spain on the head of one of the French princes, produced a reciprocal interest between the two nations, the effects of which were soon visible, and hence arose the most flourishing colony ever founded by Europeans. The French had gained a footing some years before, in consequence of the peace of Ryswick, for it was the policy of Colbert, the enlightened minister of Louis XIV. to found his master's Empire on colonies, commerce and shipping. As the French colony prospered in one part of the island, so proportionally did the Spanish decline in the other.

In 1717, the latter contained but 18,418 persons of all descriptions, of whom only 2000 were natives of Spain; though more than 200 years before, it had 14000 Castilians, and ten times that number of slaves and people of colour. Cruelty, religious intolerance, indolence, and the pride and ignorance of
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the government, had produced this rapid diminution of numbers and prosperity.

In 1754, the French colony exported produce to the amount of 1,261,469*l*; and imported from France to the amount of 1,777,509*l*. The colony then contained of white inhabitants, 14,000, people of colour, 4000, and Negroes 172,000.

From this time to the unfortunate period of the revolution, the colony presented a display of brilliant success, prosperity, and opulence, most creditable to the French character. In 1764 the population of the white inhabitants had increased to 20,000. People of colour and Negroes to 206,000.

‘ From this period, to the commencement of revolutionary activity in 1789, when those principles which had long been concealed in a smouldering flame, were about to have vent through the world, the French establishment in Saint Domingo reached a height superior, not only to all other colonial possessions, but to the conception of the philosopher and politician; its private luxury, and its public grandeur, astonished the traveller; its accumulation of wealth surprized the mother country; and it was beheld with rapture by the neighbouring inhabitants of the islands of the Antilles. Like a rich beauty surrounded with every delight, the politicians of Europe, sighed for her possession; but they sighed in vain; she was reserved for the foundation of a republic as extraordinary as it is terrible, whether it ultimately tend only, to the ascertainment of abstract opinions, or unfold a new and august empire to the world, where it has heretofore been deemed impossible to exist.’

p. 64.

‘ The cultivated land in the colony amounted to 2,289,480 English acres, which was divided into 793 plantations of sugar, 3117 of coffee, 789 of cotton, 3160 of indigo, 54 of cocoa or chocolate, and 623 smaller settlements for raising grain, yams, and other vegetable food.’

p. 85.

‘ To describe the productions of the French colony of Saint Domingo, would be enumerating those of the whole of the Antilles. Their principal were, however, as have been before described, sugar, coffee, cotton, indigo, and cocoa, or chocolate. To these may be added a little tobacco.

In return for the useful droves of cattle for slaughter and labour, smoked beef, bacon, skins, and the greatest part of the money received from Spain, they supplied their neighbours with wearing apparel, hardware, and guns.

The population was considered (in 1789) at about 40,000 whites, 500,000 negro slaves, and 24,000 free people of colour; and the average exports, as stated by M. Marbois, the intendant of the colony, amounted to 4,765,129*l*. sterling.’ p. 91.

‘ The women of colour are often elegant, if not sometimes really beautiful. The Mulattoes were frequently opulent and respected. . . The free-man of colour had the command of his own property, without any restriction, both in life and death; he could bear testimony even against the whites; he could marry as he pleased, and transmit freedom to his

children; and he might embrace a liberal profession; but prejudice frequently damped his efforts, and precipitated him below what an hostile law could have done. The meanness of birth was never forgotten in his own land. p. 88, 89.

The author reprobates the weak and voluptuous character of the profligate Colonists as corrupting the manners of the Negroes, and consequently as one of the leading causes of their ruin, and remarks, 'that the effects of vice in undermining public virtue, is the sure basis of revolt.' He has certainly a strange way of expressing himself; but the reader may often discover amidst Hibernianisms, obscurity, and bombast, much acute remark, and judicious reflection.

In 1789, the project of Brissot, and the society called The Friends of the Blacks, at Paris, began to unfold itself, and to the white inhabitants, of St. Domingo, every motion of the court and kingdom, became a subject of debate. Provincial and parochial meetings produced violent resolutions, and at length the election of 180 members, to form a national assembly for the island. The Mulattoes were not silent in asserting their supposed rights. The friends of the blacks were not idle; their eloquence assisted to rouse into action, 'that spirit of revolt, which only sleeps in the enslaved African, or his descendant, and which has produced on both sides such horrors as would make even angels weep.' Had the planters, instead of endless disputes among themselves, rather calmed than provoked the discussions of those around them; allowed the Mulattoes a portion of that freedom, for which all were clamorous, and which few understood; and conciliated the affections of those, from whose labours all their wealth and consequence were derived; many subsequent miseries would have been avoided, and they would have deserved the approbation of mankind: at the same time they would have laid a foundation for the happiness of their posterity, far more lasting than the bequest of inordinate wealth, or imaginary freedom.

The 3d chapter treats of the progress of the revolution, and the accomplishment of the independence of St. Domingo.— It is a history of horrors, exceeding the most dreadful enormities of the Buccaneers of America, so long the execration and abhorrence of all civilized nations; and but for the authenticity of its vouchers, would set credulity itself at defiance. Through every stage of the French revolution, the proceedings of the national assembly were viewed by the proprietors of the estates in this great colony, with a jealous eye, and the declaration of the Rights of Man, was no way calculated to remove the impression. The negroes were not inattentive spectators of the scenes that were acting both in France and on the island, when the Mulattoes took up arms, excited to it by the reluctance
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which the colonial assembly had manifested, to allow them an equal participation of rights with the white inhabitants. The sacred name of liberty here, as in the mother country, was the signal for deeds of blood, and the first insurrection of the people of colour, was not quelled without the loss of many lives, together with the barbarous executions of the ringleaders. It is worthy of remark, that the colonial assembly had been elected, and had exercised its legislative powers without any authority from France; but the members finding themselves unequal to the task of quieting the distractions that were daily increasing, suddenly resolved to embark for the parent country, and plead the cause of the colony at the bar of the national assembly. On their arrival at Paris, they were suddenly arrested, and the news of this event involved St. Domingo in more confusion than ever. The Mulattoes rose a second time in arms; the king's troops, in a manner as cowardly as it was base, murdered their commander; and scenes of ferocious cruelty were daily acted on the island which could only be paralleled by the horrors of Paris. French soldiers, who had once bowed to their grand Monarque, and worshipped honour as a deity, became traitors and assassins, while *the friends of the blacks* in Paris fanned and cherished the desolating flame. Robespierre, Brissot, Gregoire, and Condorcet, were the prime actors in the dreadful scenes that ensued, and may be justly considered as having caused the loss of St. Domingo to France, and as the real founders of the black empire of Hayti.

The people of colour were decreed to have equal rights with the whites, and the blacks now began to think that, amidst this scramble for liberty, it was high time to put in their claim. Rising suddenly, in all quarters of the island against the proprietors, as if by general consent, they began with burning the plantations, and destroying the inhabitants, without regard to age, sex, or condition. In two months, two thousand persons had thus perished; ten thousand of the blacks had fallen in battle, and hundreds had been cut off by the hands of the executioner. More than 1000 plantations of sugar, cocoa, coffee, and indigo, with all the buildings, were laid in ashes. The tortures inflicted on the blacks when taken, served to irritate, rather than to terrify: their defection from their masters now became general, and the capital itself was threatened with a siege. Afflicted with so many calamities, the colony in vain turned its eyes upon France for assistance. Chiefly intent on delusive theories of liberty, distracted by cruel and sanguinary factions, and engaged in war with all her neighbours, she could afford no relief to St. Domingo. The war with England had destroyed the little remaining trade of
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the colony, and it was at length resolved to solicit the assistance of Great Britain, and to put the island into the hands of her forces. The first succours sent were feeble, and answered no other purpose than that of inuring the blacks to arms, and teaching them to conquer by perseverance. Such contests usually bring into action those ardent spirits, which are otherwise doomed to evaporate in obscurity. Many of the black leaders were men of genius, and opposed the skill and courage of the British troops, with a spirit every way worthy the cause of freedom. Toussaint L'Ouverture, a black, born on the island, was of the number, a name that will shine in the records of honourable fame, when that of the proud tyrant, who basely destroyed him by treachery, shall be marked with infamy and execration. He opposed the English successfully, straitened their quarters, and, by avoiding a general action, left their armies to perish, from the sure and resistless inroads of disease. Thirty thousand British troops, and thirty millions of money, were unprofitably wasted, and Toussaint, in compelling the last of our generals to quit the island, saw the freedom of the blacks firmly established.

But previous to these great events, the national convention was not inactive, and though unable to assist the colony with more than 8000 troops, sent out two commissioners in 1792, who were among the most violent jacobins of Paris: by fraud and violence they soon became absolute masters of the almost ruined colony. With that canting eloquence, so peculiar to their associates in iniquity at Paris, they assured the planters that nothing was further from their views, than to decree freedom to the blacks. Having shipped off one governor for France, where he soon perished on the scaffold, and deposed another sent out by the convention, they called in the negroes to their assistance, and on the 20th of June 1793 issued the decree, which gave the fatal blow to St. Domingo, by *emancipating all the slaves in the colony*. Half the capital, the finest city in the new world, was the very next day reduced to ashes, by the blacks and mulattoes, and an indiscriminate and extensive slaughter succeeded, of all the white inhabitants, except those who were so fortunate as to reach the shipping in the harbour.—The mulattoes, many of whom were possessed of slaves, now found they had been made the tools of the society *Les Amis des Noirs*. Part of the slaves still adhered to their masters; many joined the treacherous and sanguinary commissioners; and a far greater number retired in savage bodies to the mountains. Of the ruined proprietors many emigrated to America, others invited the British government to take possession of the colony, to which after some hesitation it consented; while the re-

remainder, professedly republicans, adhered to the commissioners, and prepared to repel by force, the intended invasion.

Our respectable and intelligent author, considers the undertaking as reflecting some disgrace on the British nation for want of foresight, for the inadequacy of the force provided, and for extreme ignorance of the strength and resources of the enemy, by whom they were to be opposed. The Charibbs of St. Vincent should have taught them better; like them, the blacks of St. Domingo, were contending both for life and freedom; the nature of a contest of skill and intrepidity, on the one side, with superior numbers, and the frenzy of despair, on the other, was easy to be anticipated. We have already noticed the issue, and the vast loss in troops and money sustained by Great Britain. The plains of Hispaniola became the sepulchre of her best soldiers, and the diseases of the climate fought the battles of the enemy. The British however, had the consolation to compel the republican commanders to fly from the colony, after sending away an immense mass of wealth, of which they had stripped the island, during its convulsions. About this time the yellow fever made its first appearance, and within two months after Port au Prince, the capital, had been taken by the English, forty officers, and six hundred rank and file, had become its victims. The blacks, under general Rigaud, aware that the English aimed at a permanent possession of the island, carried on the war with increasing activity. In April 1795, a reinforcement of 980 British, was reduced by disease in six weeks to 350. And in 1796, a still greater body amounting to 7000, were in a very short period nearly annihilated.

In March 1796, expense and misfortune increasing daily, the government sent out general Simcoe, an officer of approved merit; but it was now too late. The blacks grew more acquainted with the art of war. The English had little left beside the capital, and the French government, by sanctioning the appointment of Toussaint L'Ouverture to the chief command, found full employment in his great talents and activity, for all the skill and resources of the British general, who could do little more than act on the defensive.

In April 1798, he was succeeded by general Maitland, who made immediate arrangements for the final evacuation of the island, being compelled to take this step, by the triumphant negro commander. 'Such was briefly the progress of Toussaint, which was marked by many circumstances that reflected the highest credit on his character, and gave dignity to his dominion.' He had throughout been the moderator of all the different factions in the island, and was every way fitted for its legislator as well as its chief. His intercourse with general Maitland was of the noblest kind; though he had to combat
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with the prejudices of his followers, he preserved their confidence in his integrity, and their obedience to his wishes; and he was justly hailed, by common consent, as the consolidator of the independence of St. Domingo.

The fourth chapter contains an interesting account of the manners of the natives of Hayti, after its evacuation by the English: adorned with a view of the temple erected by the blacks, to commemorate their emancipation. The once superb city of the Cape is represented as a scene of desolation. The manners of the blacks are stated to be such as do honour to their character; and civilized to a degree that has never been imagined in Europe. This part of our author's narrative, where he is frequently an actor, we have perused with no small degree of interest, in which, we think, most readers of his work will participate.— Captain Rainsford's visit to St. Domingo, was occasioned by a hurricane, which obliged the Danish schooner, in which he was proceeding from Jamaica to join his regiment in Martinique, to put into cape Francois. This happened, it seems in 1799, but we are not informed of the date, nor of the duration of his residence on the island. The vessel being repaired, he again put to sea, and was compelled by a violent storm to put into Fort Dauphin, or Egalité. Under these suspicious circumstances, he was apprehended as a spy, and soon afterwards tried and condemned by a court-martial of twelve black generals; at this trial, which was conducted with great order, skill, and solemnity, Christophé presided. Toussaint, not approving the sentence, released our author from his chains, observing that he must never return to the island without proper passports. He shortly after left the island and arrived at Martinique.

The following is an abstract of Mr. Rainsford's memoir of his magnanimous deliverer.

Toussaint was born a slave in 1745. He was first taught the use of letters by his masters' attorney; at a very early period, his humanity was exemplified in tenderness towards the brute creation. His desire of knowledge was ardent, and among his earliest intellectual acquisitions, was an acquaintance with the works of the Abbé Raynal and Epictetus. He was amiable in private life, wise and just as a legislator; brave, vigilant, active, and skilful as a chief. During his short administration, agriculture began to revive, the manners of the people were softened; and he longed to effect a further amelioration, by the introduction of commerce, literature, and religion.

But in an evil hour, the head of the French government determined to invade St. Domingo, and reduce to slavery, a people declared free and independent seven years before, by the national convention. Toussaint, with an army of 100,000 men, nobly resisted

resisted the French troops under general Le Clerc, the brother-in-law of Bonaparte. Deeds of death, in all their worst shapes, succeeded the landing of the French, who introduced bloodhounds, and a war of extermination, unequalled in the blackest pages of human depravity. The negroes retaliated, and thousands perished on both sides. At length some of Toussaint's chiefs were seduced from their allegiance, and their example becoming contagious among his party, he was decoyed into a treaty with the treacherous Frenchman, and after a short interval of unmolested repose, was seized in the night, without pretext, and carried off in a ship of war to France, where he was destroyed in a dungeon, at Besancon. The remainder of this most eventful and interesting history, reflects perpetual disgrace on the present turbulent ruler of France, and conducts us to the full establishment of the independent empire of Hayti.

The various circumstances which preceded this definitive triumph of the negroes, are sufficiently known from the public journals. Le Clerc died in 1802, after only eleven months residence on the island; Rochambeau, who succeeded him, after various bloody contests, was driven to the Cape, by the re-united blacks, under the command of Dessalines, and at length, surrendering to a British squadron, was conveyed, with his staff, as prisoner of war to this country. The conqueror was invested for life with the supreme dignity; and, in 1804, was proclaimed, with much solemnity, EMPEROR OF HAYTI.

We cannot view such a sovereign power, in the midst of the British West Indies, without serious apprehensions. But, having observed the situation of the slaves in many of the islands, and being fully satisfied that entire freedom in their present state of mental ignorance, would be more injurious than beneficial to themselves, we see nothing that can prepare their minds for its possession, but the introduction of Christianity. It has already made some progress in a few of the windward isles. We have witnessed its effects in Antigua and St. Kitt's, where 10,000 blacks bear slavery with patience, cheered by the hope which the Gospel reveals, as the end and compensation of all their sufferings; till, however, there be a considerable advance in the moral improvement of the negroes in general, their complete emancipation would introduce fresh scenes of calamity.

Though we have extended this article to a considerable length, and must acknowledge that Captain R. has acquitted himself well as an historian, yet, as a writer he deserves severe censure. Throughout the whole work we have been disgusted with scandalous negligences and obscurities of style, and an unnecessary introduction of French words and phrases; the plates are wretchedly executed, and disfigure, rather than adorn, the book.

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Among these, however, is a *fac simile* of Toussaint's hand-writing. In the appendix the author has fallen into an inconsistency, by following and recommending Mr. Colquhoun's plan for the cultivation of the sugar colonies, which his own previous representation of the climate of St. Domingo, shews to be impracticable. After making great allowances, for the scenes of woe which he was obliged to detail, we are persuaded that his readers will derive considerable pleasure and information from perusing his work, and allow him that praise which is due to a fair delineation of facts. He has had to record the establishment of a most extraordinary empire, and his opportunities of information have been singularly fortunate; we are sorry that he has not availed himself of these advantages in a manner that might deserve unqualified commendation.

Art. II. *Memoirs of Richard Cumberland*; Written by himself; containing an Account of his Life and Writings, interspersed with Anecdotes and Characters of several of the most distinguished Persons of his Time, with whom he has had Intercourse and Connexion. 4to. pp. 533. Price 2l. 2s. Lackington, Allen & Co. 1806.

THE man, who undertakes to be his own biographer, places himself in a very difficult and delicate situation. Before he can gain credit for one honourable motive, every sinister object, that can be imagined, will probably be laid to his account; and in very few instances can he hope to obtain from his judges that impartiality in hearing his story, which they require of him in relating it. This narrow-minded jealousy arises from that pride of heart, which almost every man tolerates in himself, and persecutes in all beside; it is the beam in his own eye, which seems to quicken his sight in searching out the mote in his brother's. Conscious of this perversity in human nature, from which we pretend not to be exempt, we are disposed, on the present occasion, to view with indulgence a species of history, which possesses some peculiar advantages, and is seldom fraught with danger except to the author.

Whatever a man says of himself is genuine: whether it be true or false it is equally his own. Even in hypocrisy he is no hypocrite, for deceit then is natural in him; if he assumes a virtue which he has not, he exposes a vice which he has; if he pretends to talents which he does not possess, he disproves his claim, by the inability with which he asserts it. One part of his character he may conceal, but the very act of concealment betrays another; if he covers his breast with both his hands, he may be shewing us that these are not clean; if he turns away his head to hide his face, perhaps he is discovering to us his baldness behind. Let him represent himself *as he will*, we shall see him *more nearly as he is*, than any other man

man on earth could have exhibited him; and this consideration alone, in our opinion, outweighs every objection that can be advanced against auto-biography. We proceed to the volume before us.

The name of Richard Cumberland has been connected with the literature of this country for more than half a century; and as he has associated with the most celebrated characters of that period, and been himself an adventurer in almost every province of popular composition, these memoirs will certainly awaken, and probably gratify, much curiosity. At the verge of man's limited life, Mr. Cumberland has written the history of his past years; but we are informed that it would not have been published until after his death, had not an unmerited misfortune, which we shall notice in its place, reduced him to penury in his old age, and compelled his spirit to walk before his grave is dug. The principal events of his life, few in number, we shall briefly detail.

Mr. Cumberland is honourably descended. His paternal great-grand-father, Doctor Richard Cumberland, was made Bishop of Peterborough, in 1691. His grand-father, by the mother's side, was the renowned Doctor Bentley, of critical and controversial memory, under whose roof, (the master's lodge of Trinity College), at Cambridge, our author was born, February 19th. 1732, and whose character he has affectionately and successfully vindicated, from the charges of moroseness and cynical severity. Of Bishop Cumberland, Dr. Bentley, and himself, Mr. C. has presented us with well executed portraits. His father was then rector of Stanwick, in Northamptonshire, and, with his family, divided his time between his flock, and his father-in-law. Mr. Cumberland received his first instructions in Latin and Greek, at Bury school, then under the conduct of the Rev. Arthur Kinsman, who was 'a very sufficient scholar,' and a very rigid master. At this early period our author discovered his talent for poetry; but we cannot accuse his humble verses of giving any promise of future excellence, which his later attempts have disappointed. During the school vacations, when he was at home, his mother took great pains to form her son's 'taste and ear for poetry,' by employing him to read to her select passages, from the plays of Shakespeare, on which she commented with skill and enthusiasm. This kindled in his young breast that unquenchable devotion to the Drama, which has burned in him through life; and he soon began to try his own strength 'in slight attempts,' of which he has given us a curious specimen, composed when he was only twelve years old.

He was shortly afterwards transplanted to Westminster school, where he continued his studies with ardour and advantage for
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about a year and a half; during which time he was 'once or twice allowed to go to the play, under proper convoy.' Then, for the first time, he saw Garrick, just rising into fame. On this occasion, Mr. Cumberland's stage-devotion has tempted him to abuse a scripture expression in a way which we must severely reprobate; for this sacrilege of phrase is so often inconsiderately committed by men of piety as well as of wit, that we cannot forego this opportunity of exposing it. After humourously describing the heavy pomp and lofty declamation of the old actors, and extolling the fire and vivacity of Garrick, the author adds:—'This heaven-born actor was then struggling to emancipate his audience from the slavery they were resigned to, and though at times he succeeded in throwing some gleams of new-born light upon them, yet in general they seemed to *love darkness better than light*'—If man must give 'account for every idle word' of his own, let him beware of thus taking the WORD OF GOD in vain, by idle applications of it.

Mr. Cumberland's next poetical exercise was, a translation, into blank verse, of Virgil's description of the Plague among the Cattle, in the third book of the Georgics; we give him credit when he says, that he '*submits it unaltered in a single instance*, to the candour of his readers.—We only wish that he *had* altered, or omitted it *altogether*. In his fourteenth year Mr. Cumberland was admitted of Trinity College, Cambridge. We cannot follow him through his career of University honours, which he retraces with peculiar delight, for he was eminently successful; the triumphs of our youth are the glory of our old age. But while he was in the full enjoyment of these, with prospects of literary fame before him; in an evil hour, by the persuasion of his family, he accepted the office of private Secretary to the Earl of Halifax, then President of the Board of Trade. Mr. Cumberland most bitterly deplores this ill-advised step, which turned the stream of his life, from peacefully winding through academic groves, to spend itself in foaming through the rocky channel of politics. Yet who among us can say, 'My fortune had been fairer, if its course had not been changed by such or such an incident.' We are acquainted with the dangers of the way which we have travelled, because we have encountered them; but those that we have escaped, in the path from which we have been diverted, are undiscoverably hidden from our eyes. The lot of no man is so bad, but that it *would* have been worse, if he had been the uncontrouled director of his own destiny.

Mr. Cumberland's secretaryship was an office of some trouble, little honour, and no profit. The only apparent advantage which he derived from it was an introduction to the Prime-minister, the duke of Newcastle. 'I waited,' says he, 'two
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hours for my audience, and was then dismissed in two minutes, whilst his Grace, stript to his shirt, with his sleeves rolled up to his elbows, was washing his hands.' Mr. Cumberland now made his 'first small offering to the press, following the footsteps of Gray, in another Church-yard elegy, written on St. Mark's Eve, when according to rural tradition, the ghosts of those who are to die within the year ensuing, are seen to walk at midnight across the church-yard.' Mr. Cumberland's Elegy itself was one of these, for its appearance was a sign that it would die in less than a twelve month; and die it did, as the author very candidly acknowledges, unheeded and unwept. Not discouraged, however, by this failure, he began diligently to collect materials from the history of India for an epic poem, of which he has presented us with a long fragment. We are not sorry that he abandoned his project.—After the retirement of Lord Halifax from office, Mr. Cumberland 'being an ex-secretary of an ex-minister,' wrote his 'first legitimate Drama,' on the 'Banishment of Cicero,' which Mr. Garrick thought '*unfit*,' and Bishop Warburton, '*too good for a prostitute stage*.'

In 1759, Mr. Cumberland was married to Miss Ridge, of Kilminster; and in the year following accompanied the Earl of Halifax, the Lord Lieutenant, to Ireland, as under-secretary, in which situation he acquitted himself with an integrity more to his credit than to his emolument. As a suitable reward for his services, he was meanly offered, what he wisely refused, the title of a baronet. His father, however, was appointed Bishop of Clonfert, and he himself, on his return to England, with difficulty obtained a seat at the Board of Trade, which, with the crown agency for Nova Scotia, produced him an income of four hundred pounds a year. He now turned his attention more particularly to dramatic composition, and his first comedy, 'The Brothers,' was received with great applause; but the 'West Indian,' which was brought out the following season, with almost unexampled success, swelled his hopes, his purse, and his fame, to such a degree, that he tells us he was 'the Master Betty of the day;' and, flushed with good fortune, produced play after play, with various luck, till he had nearly run through his popularity. This appears to have been the most splendid and prosperous period of his life; the success of his 'West Indian' lifted him to a high rank among contemporary authors, and brought him into acquaintance with the most celebrated wits of that time, particularly Goldsmith, Garrick, Foote, Johnson and Soame Jenyns, of whom he has afforded us some original and entertaining anecdotes. From these we shall collect the following;

'A disagreement about a name or a date will mar the best story, that was ever put together. Sir Joshua Reynolds luckily could not hear an inter-

interrupter of this sort; Johnson would not hear, or if he heard him, would not heed him; Soame Jenyns heard him, heeded him, set him right, and took up his tale, where he had left it, without any diminution of his humour, adding only a few more twists to his snuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity, that was at the heels of them. He was the man, who bore his part in all societies with the most even temper and undisturbed hilarity of all the good companions, whom I ever knew. He came into your house at the very moment you had put upon your card; he dressed himself to do your party honour in all the colours of the jay; his lace indeed had long since lost its lustre, but his coat had faithfully retained its cut since the days, when gentlemen (*wore*) embroidered figured velvets with short sleeves, boot cuffs and buckram skirts; as nature had cast him in the exact mould of an ill-made pair of stiff stays, he followed her so close in the fashion of his coat, that it was doubted if he did not wear them: because he had a protuberant wen just under his pole, he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the lobster, who wears them at the end of his feelers, and yet there was room between one of these and his nose for another wen that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon published his history, that he wondered any body so ugly could write a book. Such was the exterior of a man, who was the charm of the circle, and gave a zest to every company he came into.' pp. 247, 248.

'That celebrated oriental traveller and author (Dr. Pocock) was a man of mild manners and primitive simplicity: having given the world a full detail of his researches in Egypt, he seemed to hold himself excused from saying any thing more about them, and observed in general an obdurate taciturnity. In his carriage and deportment he appeared to have contracted something of the Arab character, yet there was no austerity in his silence, and though his air was solemn, his temper was serene. When we were on our road to Ireland, I saw from the windows of the inn at Daventry a cavalcade of horsemen approaching on a gentle trot, headed by an elderly chief in clerical attire, who was followed by five servants at distances geometrically measured and most precisely maintained, and who upon entering the inn proved to be this distinguished prelate, conducting his horde with the phlegmatic patience of a Scheik.' pp. 171, 172.

'Hamilton, who in the English parliament got the nick-name of Single-speech, spoke well, but not often, in the Irish House of Commons. He had a promptitude of thought, and a rapid flow of well-conceived matter, with many other requisites, that only seemed waiting for opportunities to establish his reputation as an orator. He had a striking countenance, a graceful carriage, great self-possession and personal courage: he was not easily put out of his way by any of those unaccommodating repugnances, that men of weaker nerves or more tender consciences might have stumbled at, or been checked by; he could mask the passions, that were natural to him, and assume those that did not belong to him: he was indefatigable, meditative, mysterious; his opinions were the result of long labour and much reflection, but he had the art of setting them forth as if they were the starts of ready genius and a quick

quick perception : he had as much seeming steadiness as a partisan could stand in need of, and all the real flexibility, that could suit his purpose, or advance his interest.' pp. 169, 170.

Mr. C. has also given us some interesting information concerning the late Admiral Rodney, and has described the interview, at which he first conceived or expressed his design of breaking the enemy's line of battle; a manœuvre which has been so often triumphantly repeated.

When Lord George Germain, afterwards Lord Viscount Sackville, was appointed President of the Board of Trade, though heretofore a stranger, he promoted Mr. Cumberland to the secretaryship, honoured him with his confidence, and till his death remained an unshaken friend.

But this golden age of our author's life was succeeded by one of iron. In the year 1780, Mr. Cumberland, unfortunately for himself, undertook a secret mission to Spain, for the purpose of negotiating, if possible, a separate peace with that court, then in league with France and America, against this country. The history of this transaction occupies more than 150 pages of this volume: we must dispatch it in almost as few words. The experiment was unsuccessful, and Mr. Cumberland, who went out on the faith of government for indemnity, was abandoned by his employers, and compelled to sell his family estate to pay the expences of his embassy; after having nobly declined the munificent offer of the *King of Spain* to defray the charges of his journey! It is impossible to read Mr. Cumberland's narrative of his conduct in this delicate affair, but particularly his unheeded memorial to Lord North, setting forth his services and his injuries, without feeling that the honour of the country was forfeited on this occasion, by the meanness of its minister. And here we first discover the mortifying reason, why these memoirs have seen the light, before their author's eyes are closed in darkness. We shall transcribe the passage. 'In prudence and propriety these pages ought not to have seen the light till their author was no more; neither would they, could I have persisted in my resolution for withholding them, till that event had consigned them into other hands: but there is something paramount to prudence and propriety that wrests them from me,' ——— 'My poverty and not my will consents.'

'The copy-right of these memoirs produced to me the sum of five hundred pounds, and if, through the candour and protection of a generous public, they shall turn out no bad bargain to the purchaser, I shall be most sincerely thankful, and my conscience will be at rest.'

To complete our author's humiliation, the Board of Trade was dismissed soon after his return home, under the regulations of what is commonly called Mr. Burke's bill. Mr. Cumberland
here-

hereupon retired from public life, took up his abode at Tunbridge Wells, and thence-forward has chiefly employed his time in the composition of various works, well known to the public.

A curious transaction is recorded p. 238, which reflects so much honour on Mr. Cumberland's character as a man of principle, that we must present the substance of it to our readers. An old gentleman wholly unknown to him, of whimsical manners and grotesque appearance, called one morning at his house very unexpectedly, and declared his intention of bestowing upon Mr. C. the whole of his property; at the same time producing title deeds, which he was resolved to transfer by an absolute deed of gift. Mr. C. discovered him to be the Rev. Decimus Reynolds, a distant relation, and warmly remonstrated against the injustice of excluding his natural heir from the succession. The old gentleman persisted, alledging that he had no children, and that he had not derived any of this property from his ancestors; and at length overcame Mr. C's scruples. The latter prevailed so far as to have a clause of resumption inserted in the deed, much against the wish of his benefactor, who feared his inability to resist the importunity of his relations. His apprehensions were verified; after ten years of uninterrupted cordiality, he suddenly revoked his grant; and Mr. C., who had a large family to maintain in embarrassed circumstances, restored the deeds exactly as he had received them.

He, who at the age of seventy-two years retraces the journey of life, will find himself treading, at almost every step, on the graves of his former fellow travellers; and his history will resemble a burying ground, crowded with the monuments and memorials of the departed. In this mournful point of view Mr. Cumberland's volume is peculiarly striking; it is the record of one life, the register of many deaths: relations, friends, and companions,—enemies, rivals, and false patrons, he has survived, and inscribed their tombs; with grateful affection remembering the former, and with generous forbearance disdaining to dishonour the latter. His work abounds with anecdotes and characters, written with spirit and vivacity, yet bearing the semblance of truth.

Among many amusing and skilful delineations of the eminent dead, the portrait of Lord Melcombe is drawn with a master's hand, and deserves to be prefixed to the next edition of his lordship's celebrated *Diary*, which would then exhibit such a full length picture, body and soul, of a 'man of the world,' as the records of history never paralleled. The account of Lord Vicount Sackville, though written with the amiable partiality of friendship, is deeply interesting; and had our limits permitted we should gladly have copied it. On the whole, this work is highly creditable to its veteran author, whose own cha-

character is certainly displayed in it with very little disguise: vanity is the only covering which he puts on to conceal himself, and that, like a fashionable female dress, only betrays more distinctly the shape of the wearer. Indeed Mr. Cumberland hardly needs any other veil; as a man he appears amiable in every relation of life; as a politician he has been ill-treated and unfortunate; as an author he imagines that his talents have been underrated by his contemporaries, and it is no wonder, with that persuasion, that he overrates them himself. His style in this volume is generally lucid and easy, sportive and harmonious; rarely elegant or energetic. In light humorous sketches his pencil is free, and his colouring agreeable; in his graver pictures the outline is hard, and the execution feeble. Weak, ungraceful, anomalous phrases occur too frequently in the pages of a writer, who boasts, perhaps not without some reason, that he has improved the English language. There is a miserable deficiency of dates throughout the narrative, for which no satisfactory apology is given.

As one of Mr. Cumberland's favourite objects, in writing these memoirs, has evidently been the vindication of his literary claims, which he thinks have been too much neglected, we shall make a few remarks on his most popular productions. Among these, perhaps, merely considered as works of genius, we must, however reluctantly, assign the first place to his *comedies*; which, with more sprightliness of dialogue and originality of character, are on the whole less immoral, than dramatic pieces generally are. We regret that Mr. Cumberland should have sacrificed the flower of his talents to objects so exceptionable. Without repeating the numerous unanswered and unanswerable objections which have been urged against theatrical performances, it is sufficient to seal their condemnation that we have reason to say, the manners, characters, conversations, and incidents, which are exhibited at a playhouse, are contrary to that purity of heart, which the religion of Christ enjoins and requires. And here we agree with Mr. Cumberland (though from different motives,) in censuring the recent rage for infant actors. Language cannot express our abhorrence of the conduct of parents, who thus expose their offspring to the pollution of the stage; is it not making their children pass through the fire to Moloch? What virtue can live in such flames?

Of Mr. Cumberland's novels, *Henry*, in four volumes, is considerably superior to the common herd of this inflaming or insipid race; but we remember thinking that its interest gradually declined from the first volume, and that the flimsy morality which it occasionally inculcated, was completely counteracted by the very exceptionable scenes and characters which it introduced.

A more permanent though less dazzling reputation, Mr.

Cumberland has obtained as an Essayist. The *Observer* is at least as much above the *Triflers*, *Loiterers* and *Saunterers*, as he is below the *Spectators*, *Tatlers*, and *Ramblers*.

Mr. Cumberland has made a bold attempt to force himself into the highest class of British Poets, while he would exclude Goldsmith and Pope from that rank, because they had not *made* any work large enough to constitute a *poet*. Whether Mr. C. is singular in this decision we have not the means of ascertaining. He certainly has failed of convincing us: but not having room to state our reasons for dissenting, we shall only mention that his pretensions are founded on a Heroic Poem, in eight books, written in Miltonic blank verse; and entitled, '*Calvary, or The Death of Christ.*' This task, the author informs us, was undertaken with ardour 'and soon dispatched at the average of fifty lines a day!' Perhaps no work of enduring celebrity was ever completed in such haste; but we do not imagine that Mr. C. would have made this ten times better, if he had composed only five lines a day: for his thoughts seem to be rather impaired than improved by the labour which he occasionally bestows upon them. The soil of some minds teems spontaneously with rapid, thick, and fleeting vegetation, which is lovely and luxuriant in proportion to the unchecked freedom of its growth: that of others, like the mountain of Lebanon, puts forth cedars, slow in rising, majestic and perennial in maturity, unrivalled in excellence and duration.

On a comparison of *Paradise Lost* with *Calvary*, (waving all religious objections to either as subjects for poetry,) we never think of the latter, in reading the former; Mr. C.'s poem, on the contrary, continually reminds us of Milton's, rather by the feebleness than by the force of his imitation. Yet it is a work of considerable merit, even without estimating its value by its bulk.

Voluminous as Mr. Cumberland's publications are already, we are promised, at a period that we hope is still distant, as many posthumous works as may build his monument.

Art. III. *A Clinical History of Diseases. Part First*; being I. A Clinical History of the Acute Rheumatism. II. A Clinical History of the Nodosity of the Joints. By John Haygarth, M. D. F. R. S. &c. &c. 8vo. pp. 168. Price 5s. Cruttwell, Bath; Cadell & Davis, London, 1805.

THE accurate and impartial reports of his practice, which the experienced physician preserves, we regard as of high and intrinsic value; their publication therefore is a benefit to the public, which deserves the warmest acknowledgements. By the facts they communicate, rash and obtrusive systems are checked, the

the progress of medical science is promoted, and, consequently, the sufferings of the sick are more speedily and effectually removed.

The *present* work of Dr. Haygarth contains the Clinical History of a disease, which, from the tediousness of its duration, and the long lasting injuries by which it is frequently succeeded, may be reckoned among the most distressing.

Since the year 1767, Dr. Haygarth has constantly recorded, in the patient's chamber, a full and accurate account of every important symptom, the remedies which were employed, and, when an opportunity offered, the effects which they produced. The observations thus sedulously collected, Dr. Haygarth has arranged in an appropriate tabular form; and thus he has been enabled to exhibit, at one view, the most important facts which have occurred, during an experience of thirty-five years. *Every* symptom, and *every* remedy indeed, are not thus noticed; but the omissions are of trivial consequence. We can readily join with Dr. Haygarth, in the observation, that, considering the urgency of medical duties, the intelligent reader will rather be surprised that so many circumstances are preserved, than that some are omitted.

After separating nodosity of the joints, *Tic Doloureux*, sciatica, lumbago, and other diseases which nosologists have improperly, in Dr. Haygarth's opinion, placed under the denomination of rheumatism, there still remained, among the Dr.'s cases, 470 which actually belonged to rheumatism. Of these only 170 were accompanied with fever; and come under the title of acute rheumatism. These exclusively form the subject of the first part of this most useful work; the principal purpose of which is, to recommend the peruvian bark, in preference to all other remedies.

The most interesting deductions, founded upon the facts noted in the tables, appear to be that—more males are attacked with this disease than females; probably because men are more exposed to cold and rain than women—it affects all ages from below 5 to above 60—it is more frequent in the colder than in the warmer seasons. Exposure to cold and moisture, is its principal cause; the *latent period*, between the proximate cause, and the first symptoms of disease, exceeded forty-eight hours, in only four cases out of twenty-one; persons who have been previously afflicted with the chronical rheumatism, the gout, or sore throat, especially the first, are most liable to suffer attacks of this disease; although the acute rheumatism is chiefly seated in the joints, it is manifest that it sometimes attacks the muscles.

But little is here added to our stock of knowledge, with respect

to effects of the remedies which have generally been employed, in this malady. We were rather surprised to find only one instance of the exhibition of the volatile tincture of guaiacum; since, from the very high character this medicine obtained from Dr. Dawson, we should have wished its real merits to have been determined by so accurate an observer as Dr. Haygarth. With respect to the remedies in general use, the Dr. presents us with the following remarks.

In most of the cases of acute rheumatism, blood was taken from the arm by the lancet, before I received the interesting intelligence of the efficacy of the peruvian bark in this fever: Even subsequent to the time when this important information was communicated, I did not neglect this proper and powerful remedy, though I gradually employed it seldomer and in diminished quantities, as the successful use of the bark increased my confidence in its salutary effects.

For the same reason, leeches were much more frequently employed in the former than the latter period of my practice.

Only 20 cases are noted in which sudorificks were administered, which were composed of opiates generally with antimony, sometimes with ipecacuanha. The omission of so usual and so important a remedy must be ascribed to the same reason as the neglect of letting blood by the lancet and leeches. Saline medicines were given in 54 cases, as, acetated ammonia, the effervescing draught, and nitre.

Antimony has been employed not only as a febrifuge and antiphlogistick remedy, but principally with an intention to cleanse the stomach and bowels, as a preparation for the exhibition of the bark. The rheumatism was frequently relieved by antimony, and for some years I waited for this relief by antimony, bleeding, leeches, and saline medicines, before the bark was administered. But, for a considerable period of time, after sufficient evacuations were obtained, the bark has been exhibited without any farther delay.

The antimonial powder has been given in 55 and the tartarised antimony in 35 cases, being ninety in all.

The warm bath was employed in 11 cases. It is superfluous to remark that this remedy is chiefly useful in the chronical rheumatism.

pp. 42—44.

The chief purpose of Dr. Haygarth's clinical history of acute rheumatism being to explain why, in what manner, and with what effect, he has employed the peruvian bark as a remedy in this disease, it is necessary that we should place these before our readers. The circumstances which led him to the adoption of this mode of practice, are thus related.

For several years after the period when I commenced the practice of physic at Chester, that excellent physician the late Dr. John Fothergill used annually to retire from the fatigues of his profession during about two months in the summer to Lea-Hall in Cheshire. In this pleasing rural retreat, I had frequent opportunities to enjoy his very improving and entertaining conversation. He allowed me the very im-

important privilege of stating to him the doubts and difficulties which often perplexed me as a young physician. With a truly liberal and enlightened mind he freely and generously communicated to me his opinion and advice whenever he was thus consulted.

In one of these friendly visits I solicited his counsel for a patient ill of a rheumatic fever. He recommended that the peruvian bark should be administered. At this advice I expressed great surprise; that it was directly contrary to the mode of treatment which I had been taught by the most judicious and learned authors and professors; and that I had always understood the bark to be highly improper in all inflammatory disorders.

To my objections he replied, "when I was a young physician, being twice called out of my bed to visit patients in a frosty night, I caught a very severe rheumatic fever. By the advice of my medical brethren I had been bled repeatedly and largely, even to 70 ounces. My disease yet remained unsubdued, and my blood still exhibited an inflammatory crust. Hence I was convinced that the method of curing this fever by such copious evacuations was erroneous. Soon after my recovery, I was desired to visit a patient ill of an acute rheumatism. At my request, Sir Edward Hulse, at that time the most eminent physician in London, was consulted. He proposed that we should order the peruvian bark. I gladly agreed to the proposal, as I thought there were several analogies between an ague and a rheumatick fever. In both diseases, the urine lets fall a similar lateritious sediment. In intermittent, as well as rheumatick fevers, the blood when left is covered with an inflammatory crust. The pain and fever of rheumatism have certain periodical, though not quite regular paroxysms and intermissions.

In this consultation with Sir Edward Hulse, the bark was given with such manifest advantage, that I have ever since adopted the practice in this disease, and recommend it to you in spite of all medical authorities to the contrary." pp. 45—48.

Dr. Haygarth is very much pleased at being able to trace the traditional authority, by which the benefit to be derived from the peruvian bark, in the acute rheumatism, had been secured to us; having discovered by examination of Dr. Richard Morton's treatise on fevers, that Dr. Hulse had derived this remedy from that physician.

It appears that in 35 out of 66 of the cases which were noted, the bark was given in the first fortnight, and of these it was given in only 8 cases within the first week. In the remaining 31 cases its employment commenced from the 16th. to the 40th. day. But being unable to give to this useful and respectable work all the attention we could wish, we must briefly observe, that after the stomach and bowels had been sufficiently cleansed by antimonials, the bark was given in doses of gr. v. x, xv. every two, three, or four hours; and if this quantity had a salutary effect, it was gradually increased to xx. xxx. or xl. grs. with sedulous attention, never to add more than what perfectly agreed

agreed with the stomach of the patient. The salutary effects of this remedy were so considerable, as to induce Dr. Haygarth to make the following conclusion.

‘Except Mercury in the Syphilis, there are few or perhaps no examples where a remedy can produce such speedy relief and perfect recovery in so formidable a disease. For many years I have been thoroughly convinced that the peruvian bark has a much more powerful effect in the rheumatick than any other fever: and that it does not even cure an ague so certainly and so quickly. p. 91.

We are confident that this publication will be highly useful, and that it will serve to establish the practice which it so strongly recommends; yet it is necessary to observe, that the practice of administering the bark, in acute rheumatism, after sufficient evacuation has been secured, is by no means uncommon in the metropolis.

We regret that we are obliged to notice but briefly Dr. Haygarth's clinical history of the nodosity of the joints; a disease, which he conceives to be clearly distinguishable from all others, by symptoms manifestly different from the gout, and from both acute and chronic rheumatism. This disease appears to be almost peculiar to women, and chiefly affects the joints of the fingers. For further information respecting this most distressing and, we lament to say, frequent disease, we must refer our readers to Dr. Haygarth's correct history; especially since an opportunity will soon offer for making farther observations on this malady, in compliance with the urgent claim of this truly benevolent and intelligent writer, who says,

‘The faithful picture drawn from nature is here exhibited to excite the compassion and exertion of my professional brethren to prevent, if possible, so distressful a malady at its commencement. As the Nodes at first produce but little pain or inconvenience, and are seldom or never dangerous, they rarely excite the notice which they deserve, and would obtain, if the patients were fully aware that this insidious disorder would continue for life, and would make every future day more uncomfortable. pp. 157, 158.

It affords us considerable satisfaction to find that Dr. Haygarth proposes soon to publish similar records of his practice in the treatment of *herpes* or *scorbutic eruptions*, of *indigestion*, and of *hypochondriacism*: being of opinion that experience has suggested some important improvements in the method of curing these diseases.

Art. IV. Playfair's *Inquiry into the permanent Causes of the Decline and Fall of powerful and wealthy Nations, &c.* concluded from p. 332.

IN the next division of the work, Mr. P. proceeds to examine the nature and effects of *interior* causes of decline, which follow the possession of wealth. The increase of the riches of a country cannot but produce visible effects on the morals and manners of its inhabitants. Habits of industry become relaxed; imaginary wants are created; the number of idle members of society, whose chief occupation it is to invent new modes of dissipation and frivolity is increased, and thereby contagion is imparted, which, by degrees, corrupts the better principles of those who become exposed to its influence.

The effects of such a state of things is in no respect more evident, than in education. The end and the means are equally perverted. The nature of man, the design of his existence, his relations and obligations, especially towards the Supreme Being, are left in the shade; and the heir of immortality is treated as if he were merely an ephemeron sporting in the transient gleam of human life. There is frequently to be found, at the same time, a remarkable inattention to the appropriate qualifications of that sphere, which the pupil is destined to occupy, even in this state of things; and not seldom a glaring want of necessary qualifications in those, who take upon them the responsible office of instructors. Many of the author's observations, on these topics, are worthy of attention; and to remedy the evils complained of, it is recommended, that government employ its influence in establishing a proper mode of education, and in taking care that those who undertake that duty are sufficiently qualified to discharge it. For our part, we should be sorry to see any government of the present day, reducing theories of education to a law. We should not be content to commit the task of legislation on this subject, even to our enlightened author. One passage in his observations we must pointedly condemn, although some statesmen might be found, who would approve of it;—'reading and writing are of a very doubtful utility to the labouring class of society.' This is a sentiment worthy of the sages who composed the decrees of the council of Trent; but it surely merits reprobation in every country, in which the *Bible* is translated into the vernacular tongue. Religion is not so much as named among the 'chief parts of education.' It may, indeed, be supposed to be included in the terms 'good principles,' 'good habits,' but if so, it deserved, to say the least, a distinct mention.

The other interior causes of decline in nations, considered by the author, are those arising from increased taxation: from the

encroachments of public and privileged bodies; from the unequal division, and partial distribution of property; from the produce of the soil becoming insufficient for the sustenance of luxurious people; from the continual increase of the poor; and from the tendency which capital and industry have to leave a wealthy country. In treating of these topics the author displays much real philosophy, and knowledge of men and things. We are frequently struck with the accuracy of the traits given of present times, and tremble at inferences which he appears so naturally to draw. It cannot, we fear, be denied that all the causes just mentioned, are to be found strongly operating against the welfare of our country; and we think with even a more powerful *moral* effect than the author has ascribed to them.

That commercial prosperity, which has obtained us the distinction of a powerful and wealthy nation, resulted to us from causes apparently casual, and has been carried to its present pitch, by events altogether extraordinary. From the excessive increase of taxation, it is now, apparently, become necessary to our well-being, if not to our independence; and has obtained an importance, to which nothing is thought too sacred to be sacrificed. For its sake the principles of truth and justice are openly violated; the declared laws of heaven are infringed; and the plainest rights of humanity are trampled underfoot. Nay, we fear, that in the sight of God, commerce is with us an object of idolatry, as much as fire ever was with the inhabitants of the East. Nor is this done so tacitly as some may suppose. What is the language of those decisions, in our highest legislative assemblies, which declare that so corrupt a limb of our commerce as the *Slave Trade* shall be preserved, in pointed contradiction to the authority of God, and the declared end of his providential and moral government? Decisions such as these, passed by the constituted representatives of a nation, are formal acts by which national character is to be estimated, and may be appealed to, by the Almighty ruler, in the sight of all intelligent beings, as a justification of his severest judgements against a people professing to acknowledge his authority.

There are other points in our commercial and financial arrangements, which are making deep inroads on moral principle, upon which, could we find room to dilate, we should have reason to utter the voice of warning to our country. We can only hint at some of them; such as, the inducement to the destructive passion of gaming, held out by our lotteries; the natural transition to higher branches of it, to which our funded system yields such facilities; the impatient efforts to become rich, excited by the luxuriousness of the age, prompting to ruinous speculations, and abuses of credit; and the habitual violations of the solemnity, not to say verity, of oaths, which

our revenue laws, in every department, have a tendency to produce. The following extract adds another instance ;

‘ When a nation becomes the slave of its revenue, and sacrifices every thing to that object, abuses that favour revenue are difficult to reform ; but surely it would be well to take some mode to prevent the facility with which people get drunk, and the temptation that is laid to do so. The immense number of public houses, and the way in which they give credit, are undoubtedly, in part, causes of this evil. It would be easy to lessen the number, without hurting liberty, and it would be no injustice if publicans were prevented from legal recovery for beer or spirits consumed in their houses, in the same manner that payment cannot be enforced of any person under twenty-one years of age, unless for necessities. There could be no hardship in this, and it would produce a great reform in the manners of the lower orders.’ p. 226.

The external causes of decline in nations, originating in the envy and enmity of other countries, and manifested by rivalry in peace and open aggressions in war, are much more simple in their operations, and visible in their consequences.

The former of these kinds of hostility is among the refinements of modern times, and has been not inaptly called the war of the custom-house. When will men act towards each other upon the immutable principles of equity, and the war of rivalry, as of violence, be known no more !

The following extract will present the author’s views of the manner and degree, in which the several causes enumerated affect our own country.

‘ The power and wealth of Britain, according to the definition given at the beginning of this work, are founded not on conquests, extent of territory, superior population, or a more favourable soil or climate, or even in bravery ; for in those it is but on a par with other nations. The only natural advantages of Britain are, its insular situation and the disposition of the people, and the excellent form of its government. From the two first have arisen that good government, commerce, and industry ; and on those have arisen again a great naval power, and uncommon wealth. In arms, it does not appear that England is so powerful by land, in proportion as in former times : her power must then be considered as a naval power, and that founded principally on commerce.

‘ As such then we have only to examine the foundation on which she stands, and find in what she is vulnerable.

We must first begin with the interior situation, to follow the same order that has been attended to in the rest of the work.

Changes of manners, habits of education, and the natural effects of luxury, are as likely to operate on the British empire, as on some others which they have destroyed.

From the unequal division of property, there is perhaps less danger, but from the employment of capital there is more than almost in any other nation.

From

From the abuses of law and public institutions and *l'esprit de corps*, we run a very great risk; more indeed than under an arbitrary government or even a republic. These last are the dangers that most seriously threaten a nation living under a mixed government.

As to the produce of the soil becoming unequal to the maintenance of a people addicted to luxurious habits, we have much also to fear from that: the operation is begun, and its effects will soon be most serious; they are already felt, and very visible.

From taxation, unproductive and idle people, we have more to fear than most nations: and from an alteration in the manners of thinking, and persons and property leaving the nation, we have as much as any other nation, according to the degree of wealth that we possess; so that, upon the whole, the interior causes of decline are such as it is extremely necessary to guard against in the most attentive manner.

In respect to the exterior causes, we are exempt entirely from some, from others we are not; and, in one case, we have exterior causes for hope that no nation ever yet had.

The advancement of other nations, their enmity and envy, are full as likely to operate against this nation as against any other that ever existed; but as we owe none of our superiority to geographical situation like the Greek islands, the Delta of Egypt, and borders of the Mediterranean Sea, we run no risk of any discovery in geography, or in navigation, operating much to our disadvantage.' pp. 191—193.

Two chapters are occupied in considering the subject of the national debt and sinking-fund; and the taxes for the maintenance of the poor; a part of our internal oeconomy which loudly calls for revision and improvement. Mr. P. offers on these topics, some considerations worthy of the notice of those to whom the investigation properly belongs.

As lovers of our country, we are happy to find that, while we are exposed to the combined operation of the causes of decline, already enumerated, there are, in the opinion of Mr. P., counteracting causes peculiar to England itself. Our insular situation; the activity of the British character; the complete identity of our interests; the form of our government; the security of property; and we agree with him in adding,

'The religious worship of the country, which, without any dispute or question, is greatly in its favour.

To speak nothing of the religious opinions or modes of worship in ancient times, there are three at present that merit attention and admit of comparison.

The Christian religion is distinguished for raising men in character, and the Mahomedan for sinking them lower. Wherever the Mahomedan faith has extended, the people are degraded in their manners, and the governments despotic. The disposition of a Mahomedan king or emperor is more different in its nature, from that of a Christian sovereign, than the form of a hat is from that of a turban.' pp. 263, 264.

'Amongst those who profess Christianity it has been remarked, by all

all who have travelled, and who have had an opportunity of observing it, that agriculture, commerce, and manufactures, flourish most in Protestant countries. Even where there are different sects of the Christian religion in the same country, arts, manufactures, and commerce, appear to have flourished most amongst the Protestants.' p. 264.

'The Roman Catholic faith was clogged, in the early days of the church, with a great number, both of dogmatical and practical errors, that tend not only to terrify the mind, but actually embarrass the business of human life.' pp. 65, 66.

These, undoubtedly, are circumstances of a favourable aspect; but we hope that our countrymen will not rely, for exemption from impending dangers, upon any external advantages or upon any false presumption of superior holiness; but derive their confidence from those more legitimate sources, which true religion opens to their view.

The charts, by which Mr. P. endeavours to represent, the general fluctuations in the commercial prosperity of ancient and modern nations; the extent, population, and revenue of existing European kingdoms; the progress of British commerce during the last century; and the comparative state of the finances of England and France, for two centuries past, are ingeniously constructed. Those who are acquainted with Dr. Priestley's charts and Mr. P.'s Atlas, will not be at a loss to comprehend the principle upon which they are founded. That of universal commercial history, as far as relates to ancient commerce, must be founded upon hypothetical grounds, as no data exist to enable the author to estimate its actual amount. We are inclined to think that he has, generally, over-rated the trade of the nations of antiquity. There is an error in the engraving of a date, in the title of the 3d. chart which has escaped Mr. P.'s notice. —

Upon the whole, the 'Inquiry' of Mr. P. is a very interesting and valuable performance. It offers to the Politician and the Philosopher, important subjects of reflection. To the former, it presents the vast field of experience, from which he may gather maxims applicable to the present state of his country; and this seems to be the object, which the author has kept chiefly in view. The latter, if he prosecutes his investigations upon principles accordant with divine revelation, will feel that Mr. P. has not brought into the discussion those just views of the moral condition of man, which the Scriptures afford, and which stand so intimately connected with his subject. Hence, he will infer that he has not discovered the *radical* cause of the evils which he points out; and, consequently, that the most efficacious remedy which they admit of, has equally been overlooked. Legislative acts are proper, as they tend to counteract visible irregularities; but they cannot reach their latent spring.

It

It may appear paradoxical to some of our readers, when we mention religion as the cure of political disorders. But we are not afraid of avowing our conviction, that, as all the evils incident to humanity have one common origin, they require one common remedy. The "Gospel of the grace of God" is that antidote which divine wisdom hath prepared, and is the instrument destined to effect a more important and benign change upon the human race, than any that the world hath yet seen. By its influence that order of men is produced, of whom he, who never uttered a sentence without a weighty meaning, said, "*Ye are the salt of the earth.*" That man is, therefore, the best patriot, and most efficaciously resists the "permanent causes of the decline and fall" of his country, who most zealously diffuses around him the knowledge of that Gospel, the fruits of which are righteousness and peace.

Art. V. *A Restoration of the Ancient Modes of bestowing Names on the Rivers, Hills, Vallies, Plains, and Settlements of Britain*; recorded in no Author. By G. Dyer. 8vo. pp. 314. price 7s. boards. Johnson, Longman, &c. 1805.

THE island which we inhabit, has been successively occupied by so many different nations, that our antiquaries have been not a little perplexed amidst the variety of sources that were presented to their choice, for derivations of names assigned to the natural features of the country, the districts, or the towns, which they have had to describe. So far as the origin of these might assist in dispersing the obscurity which envelopes the ancient history of Great Britain, to ascertain it would evidently be desirable. We give credit, therefore, to Mr. Dyer, for the design of his volume; and proceed impartially to consider the plan that he has adopted, and the manner in which he has applied it to the purpose that he had in view.

"It is evident," says he, "that the names of rivers and settlements on streams must be very ancient. In a country first discovered there was presented to its primitive explorer, land, water, or rivers: perhaps *the waters*, or *the streams*, conveyed the same idea. He had heard no particular names for these, nor had he observed the qualities belonging to them: they were therefore called simply waters, rivers, streams, &c.; and the term by which he denoted his own stream, became the perpetuated name of his dwelling.

"For waters or streams of other settlements, distinguishing names or synonymes must have been adopted; but at every colony the terms water, river, lake, brook, &c. were anciently, as at this day, sufficient.

"In time new adventurers arrive, the territory is enlarged, the former being insufficient, additional synonymes must be received from the common stock of the known languages.

"It

“ It was necessary also when men had formed a regular state, and when every part was to be subjected to general regulations, that they should take different names for their dwellings. They had been accustomed to a few general terms for *water, stream, hill, &c.* but when these were required to be multiplied or varied, every new village was distinctly denominated, and often by an addition to, or an alteration of the initial, belonging to the original name. Thus different denominations, though synonymes, were given to each township on the same river; and altho’ one stream had sometimes two or more names, from running through different territories, or by several towns, in general the chief village, or residence, gave perhaps distinction to the whole river.

“ Society being originally formed of clans or families, and each living within its own bounds, or on its own stream, the same names sometimes occurred in each township; and hence the reason that so many rivers and villages received nearly the same appellations.” pp. 10, 11.

This hypothesis is reasonable, and agreeable to known facts: but before we accompany the author farther on his road, it is necessary to turn back, in order first to examine the point from which he took his departure, and the authority on which the direction of his course was decided.

“ To explore the etymologies of a few rivers and towns in the vicinity of Exeter, the author of this treatise had recourse to books of customary reference; and after repeated disappointments he discovered, that to the *Gaelic* alone were we indebted for the names of all our rivers, hills, and old settlements.” p. 4.

Here we meet with some causes of hesitation. It appears, at the first view, very improbable, that the names of *all* our rivers, hills, and old settlements, should have been conferred by the *same* nation. It is utterly uncertain, moreover, that the Irish ever possessed the *whole* of Britain; and, indeed, it is incompatible with the most ancient traditions, both of the Irish and the Welsh nations. But, supposing these difficulties obviated, it is well known, that many of our old settlements, (or towns) are of later date than any that can be assigned to the general use of the Gaelic (or Irish) language in Britain: and were it otherwise, the nature of that language, at least as it is represented by our author, is extremely ill-adapted to etymological certainty, in such an inquiry.

Of this last remark, a better illustration, or a stronger confirmation, can hardly be desired, than that which presents itself at the commencement of Mr. D.’s investigation.

“ The following words in the Gaelic language denote *water* or *stream*, (to wit.) AN, AD, AMH, or AV, EASC, or ESC, &c. OICHE, written Oc and Ock; and these, with their synonymes as in the following tables, I consider as the *ROOTS OF WORDS*, signifying *water* or *stream*.

They

another place, the author brings an *old house* over his head; although in circumstances which seemed to ensure his escape, either by land or water.

"We have many ancient settlements," says he, "with the prænomen *Hen*. Thus if *Hen* is old, *Henham* must be *old border*; *Hennock* *old hill*; *Henny*, a little hill in Devon, *little old*; *Henley* in *Arden*, the *old water land in the wood land*.—The reader will acknowledge that *old house* could not be the *most early* name of this dwelling, and from what has been mentioned he may suspect that it is a modern appellation. *Hen*, in old Gaelic names, is frequently derived from water or from hill; thus *Henley* on the Thames means not as usually rendered, but the stream town or territory; and is derived from *an* or *en* water, which last though written *en* was always pronounced *hen*; but as *u* and *n* are convertible, *hen* may be derived from *au* or *eu* an hill. Thus we have *Hennock*, in Devon, which implies hill land. I know not the situation of *Hendra*, but if it lie on a stream, I should render it the stream house; if on an hill, the hill habitation." pp, 94, 95.

Ancient houses, called *Hendra*, are very numerous both in Cornwall and Wales. *Hen* signifies *old*; and *dra* is a common affix in the formation of abstract nouns. These mansions were so named, as *permanent* habitations; in distinction from the *Hafods*, or *temporary* residences, that were used, during the summer season, for the convenience of pastoral occupations.

Many more instances, in which Mr. D. appears to have been misguided by his system, might be adduced; but we hope that the preceding will suffice, both to guard our readers against mistakes on the subject, and to admonish our industrious author to establish his future etymological researches on more solid principles. So far are we from wishing to discourage pursuits of this nature, that we feel ourselves indebted to all who labour to illustrate the ancient languages of the British Islands; and very much regret to see radical errors adopted, which frustrate their well-meant efforts. This misfortune has too frequently happened: and it seems usually to arise from a want of general philological information in persons, who are familiar with the Irish and Welsh languages. These are, evidently, both dialects of one original speech, which differs essentially from any that is commonly known in Europe. In its mutation of consonants, it resembles the Masoretic Hebrew, more than any other language with which we are acquainted: and the suppression, in pronunciation, of many letters which are retained in orthography, by the Irish, in distinction from the Welsh, presents an additional similarity to the result of the Jewish punctuation. Lest, however, any of our readers should apprehend, that the original language of the Old Testament, (to which our author appeals, p. 22) is as equivocal as the Gaelic is here represented to be, we would remark, that the prefixes and affixes of Hebrew words have precise significations,
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which are either determined by fixed laws, or are at least discoverable from their immediate connexion: consequently, they by no means impair the perspicuity of sentences, although they greatly change the forms of words. Those of the Gaelic tongue differ widely in their nature: yet we hope, that even these might be reduced to some consistent rule; and we recommend the attempt to persons who are intimately versed in that language, as the most effectual means of intitling it to the attention of philologists.

In one respect, we apprehend Mr. D. to be mistaken in the Gaelic idiom. He says, that the adjective should always follow the substantive. This is true, as to the syntax of distinct words; but in *compounds*, that order is usually reversed: the adjective being prefixed; and if two substantives are thus connected, the first is used as an adjective.

The various dialects of the antient British language deserve far greater attention than as yet they have obtained. We hope that the recent publications of Archæological documents in the Welsh tongue, will excite philologists to search into its long hidden treasures; and may lead to the knowledge of manuscripts in other correlative dialects. In these researches, we earnestly recommend the authentication of facts, as the great object of inquirers, in preference to the assumption of hypotheses on the original construction of the language that is investigated. Mr. Dyer is far from affording a solitary instance of the danger that may arise from analysing the syllables of words, and assigning to such a separate signification. By attempting too much, Etymologists have usually failed of what they might otherwise have accomplished. We wish to see their pretensions moderated, their diligence usefully directed, and their mutual candour duly exercised: and we hope that Mr. D.'s future productions will, in each of these respects, demonstrate his willingness to profit by friendly admonition.

Art. VI. *Lectures on some Passages in the Acts of the Apostles.* By John Dick, One of the Ministers of the Associated Congregation, Shuttle-Street, Glasgow. 8vo. pp. 391. Price 7s. R. Ogle, London, 1805.

AMONG the various modes of instruction adopted by the Clergy, perhaps there is no one which bears a higher sanction, or promises greater advantage, than that of delivering expository lectures on the inspired volume. It was the practice of Him who "spake as never man spake" to read a portion from the Books of Moses and the Prophets, and explain it to the people in the synagogue. The first ages of christianity furnish us with numerous specimens of this kind of preaching. Justin Martyr and Origen bestow on it the warmest encomiums, and

They are varied as underneath :

- I. *An* Water, *On* in the Oney, *Un* in the Unes, *In* in the Inny, *En* in the Enian.
- II. *Ad*, *At*, or *As*, Water, *Ed*, *Et*, or *Es*, in the Eden in Eton, *Id*, *It*, or *Is*, in the Idel, Ituna, &c. *Od*, *Ot*, *Os*, in the Odel, the Otter, &c. *Ud*, *Ut*, *Us*, in the Usway, &c.
- III. *Amh*, or *Av*, synonymes *Ab*, *As*, *Ap*. *Ev*, at Ev-erton, *Iv*, in the Ivel, *Ov*, in the Ov-er, &c. &c.
- IV. *Au* Water, synonymes *Ar*, *Al*, *Alf*, *As*, &c. *Eu* in the Eu-el, or Ewel, *Or* in the Ore, *Il* in the Ilen, *Ar* in the Arrow.
- V. *Easc*, or *Esc*, or *Ex*, Water, *Asc*, or *Ar*, at Axmouth, *Osc*, or *Ox*, at Oxon, *Usc*, on the Usk, was *Is*c, in Isca Damnoniorum, now *Esc*, or *Ex*.
- VI. *Oiche*, otherwise *Oc*, *Och*, or *Og*, Water, *Ock*, in Ock-ington, *Ec*, in the Ecclesbourne, &c.

Ean, which is the same as *An*, Water, may be varied as follows; and it will be found in names of places that many of these variations have been adopted :

Ean, *Een*, *Ein*, *Eon*, *Eun*, *Ian*, *Ien*, *Iin*, *Ion*, *Iun*, *Oan*, *Oen*, *Oin*, *Oon*, *Oun*, *Uan*, *Uen*, *Uin*, *Uon*, *Uùn*, *Aan*, *Aen*, *Ain*, *Aon*, *Aun*.

Ead seems also to have been written for *Ad*, and may be varied as the last—*Aid*, *Ait*, or *Ais*, as *d*, *t*, and *s* were commutable letters, would be also synonymes, from whence *Bais*, *Cais*, &c. Water or Stream are derived, as will be shewn in the following pages." pp. 18. 20.

With such a mutability, both of vowels and consonants, it would evidently be easy to find some Gaelic term for *water*, not only in the name of every river or town in Britain, but equally in any other part of the world. Neither is it of importance *what* consonants may be *connected* with these syllables; for our author shews, that mutes, liquids, aspirates, and sibilants, may indiscriminately be *prefixed* to them. From *postfixes*, also, as little difficulty is to be apprehended: for, of these (either augmentative, or diminutive) our author enumerates the following: *mor*, *er*, *ar*, *or*, *ur*, *ou*, *oll*, *ou*, *un*, *an*, *all*, *od*, *ol*, *os*, &c.; *i*, *in*, *min*, *fin*, *fion*, *en*, *el*, *is*, *it*, *et*, *ea*, *cog*, *ig*, *ic*, &c. (p. 20.) These, with the help of two *et ceteras*, must doubtless supply an ample variety for every possible occasion.

As towns are, for obvious reasons, usually situated near water, and as hills generally furnish the sources of streams, few instances can be supposed, to which the preceding rules would not apply: but even such cases are, with equal ease, provided for; as Mr. D. assures us, that most of the syllables enumerated above, are as applicable to hills, vallies, and plains, as they are to brooks, rivers, lakes, and seas. Granting, therefore, his premises, there can be no danger of his failure, on any name that he chooses to analyse. There is, however, no small risk, in so extensive an application of his principles, of accounting for names in a manner
totally

totally different from that which is well-known, by persons who are conversant with the languages that are, or certainly have been, used on the spot, to be their real derivation. For instance, the term *Aber*,* which in Wales is used for a conflux of water, formed by the junction of a river either with the sea, or with another river, is thus interpreted by our author.

"*Ab* is water or stream, and is derived from *av*; and *err* or *earr* is the end, conclusion, tail, limit, boundary. Hence many small, as well as large, boundary rivers, may have the adjunct *err*, *earr*, or the contraction *er*, in their names." p. 107.

The word *Tale*, or *Tal*, (in the latter of which forms it is as commonly used in Welsh, as the word *end* is in English, and with precisely the same meaning) is thus explained:

"*Tau* means stream; *u* was commonly changed to *l*: hence *Tal* or *Tale* implies stream." p. 68.

Having rescued *Tal* from this liquefying process, we must extend our aid to the familiar name of *Trent*. It is a noun regularly formed from the Welsh adjective *tren*, signifying rapid, impetuous: but Mr. D. says, that "*Tr* is a prefix to *en*, a synonyme of *An*, water, and therefore *Tren* would mean stream." p. 33. On this mistake also, he grounds many others: speaking of the initials D, and T,

"I conceive," says he, "they were at all times naturally subjoined to strengthen the sound of the syllable.—The derivation of the *Trent* was unknown.—From what has been shewn may be deduced this GENERAL RULE:

"If *Tr* or any other mute and liquid be a prefix to *Av*, water, it will also be a prefix to any other synonymes of water, *en*, *ad*, *am*, *au*, *ar*, *Esc*, *Och*, *Ean*, &c." p. 34.

In our judgement, only one of Mr. D.'s elementary words strictly signifies water, in any of the dialects that are usually denominated Celtic. The other terms are properly attributes of water, or of any other substance that possesses motion or fluidity.

As we cannot congratulate Mr. D. on his success by *water*, that impartiality, which it is our constant study to preserve, requires us to afford him a trial of strength on dry *land*.

Hacombe, he says, is from *a*, which "implies an *hill*. This place therefore also means the *Hill Combe*." p. 134. But as *Combe* is well known to signify a valley, ravine, or defilé, which can only be formed by hills, this derivation is redundant and tautologous. Accordingly, among great numbers of *Combes* in Wales, not one is joined with any term signifying a *Hill*. In

* Commonly as this word occurs in compound names of places in Wales and Scotland, we believe that it is never met with in Ireland.

another place, the author brings an *old house* over his head; although in circumstances which seemed to ensure his escape, either by land or water.

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AMONG the various modes of instruction adopted by the Clergy, perhaps there is no one which bears a higher sanction, or promises greater advantage, than that of delivering expository lectures on the inspired volume. It was the practice of Him who "spake as never man spake" to read a portion from the Books of Moses and the Prophets, and explain it to the people in the synagogue. The first ages of christianity furnish us with numerous specimens of this kind of preaching. Justin Martyr and Origen bestow on it the warmest encomiums, and

some of the familiar comments by Chrysostom and Austin are still extant. Besides the plea which is founded on remote antiquity, it cannot be denied, that such a method often renders a discourse more intelligible and useful to the inferior classes of a religious assembly. And, while the preacher is enabled to investigate some distinct point minutely, by condensing his light upon a single text, a comprehensive and perspicuous exposition affords a luminous view of entire chapters or pieces of history, and illustrates the meaning and connexion of the whole.

In England, this useful exercise of the pulpit has been gradually falling into neglect, for the last fifty years; though we cannot perceive that the dereliction of the custom is followed by the collection of more judicious or steady audiences. The Scottish divines, however, maintain the laudable practice, and occasionally present the public with a volume of lectures, one of which now falls under our review.

The professed design of the respectable author is to illustrate those events in the history of the primitive church, which appeared to him to be the most remarkable. He has selected the following subjects.—The resurrection and ascension of Christ—The day of Pentecost—The formation and order of the primitive church—The lame man cured by Peter and John—Peter and John examined by the council—Ananias and Sapphira—The counsel of Gamaliel—The institution of deacons, and the history of Stephen—The history of Simon Magus—The conversion of the Ethiopian Eunuch—The conversion of Paul—The conversion of Cornelius—Paul and Barnabas in Lystra—The council of Jerusalem.

Mr. Dick's discussion of these topics is well calculated to establish the faith of christians in their holy religion, and furnishes them with some excellent practical rules, for the regulation of their moral conduct. As these lectures were delivered in the ordinary course of his official labours, we should have been gratified by finding more frequent and vigorous appeals to the heart. Although a preacher should endeavour to augment the knowledge, and confirm the faith of his auditors, he should ever keep in view this grand object, "by manifestation of the truth, to commend himself to every man's conscience, in the sight of God." An opportunity for such pointed and striking addresses ought to have been more fully embraced, in the lectures on Ananias and Sapphira, and on Simon Magus.

We were surprised that Mr. D. should divide the history of Stephen, by connecting the first part of it with his observations on the Institution of Deacons. The multiplication of disciples at Jerusalem, and the signal conversion of the prejudiced priests, would have formed a finer close to the 8th Lecture, and prevented so abrupt a reference to the character of the protomartyr.

Our author's stile is in general correct, and sometimes rises
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into elegance ; but in several places the usual Scotticisms occur, in substituting *will* for *shall* and *would* for *should*. It is with pleasure, however, that we extract the following paragraphs as a specimen of the work. The first, which describes the termination of Stephen's short but glorious career, forcibly compares the heroism of the Christian with that of antient and modern heathens.

“ The few moments of life which remained, Stephen spent in prayer for his murderers. Calm amidst their fury, full of charity, while they breathed revenge and blood, ‘ he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.’ Human nature, in such circumstances, is apt to harbour very different sentiments. To be persecuted for no fault, to be loaded with foul imputations which we do not deserve, to be deprived of life by the hand of injustice, and, instead of being pitied under such sufferings, to be insulted; these are wrongs too irritating to be borne by an ordinary measure of patience. The victim exclaims against the unrelenting cruelty of his enemies. Finding no redress upon earth, he appeals to the tribunal of heaven, and dies invoking its vengeance. Our natural feelings concur in the appeal, and approve of the prayer; for, is it not right that the cry of blood should be heard, and that the violence of the wicked should recoil upon their own heads? But how much nobler are the sentiments which religion inspires? It teaches us ‘ to render blessing for cursing,’ and to seek the good of those who are inflicting upon us the greatest evils. Christian heroism is not of a stern and unrelenting character; it is associated with the milder virtues; the same bosom, which is fortified by invincible courage, cherishes all the tender affections; and while the saint encounters danger with the firmness of a philosopher, he melts with compassion towards his persecutors, on whom the wrath of heaven is ready to fall. ‘ Lord,’ cries exasperated nature, ‘ let their sin be remembered, and do thou reward them according to their deeds.’ ‘ Lord,’ says the heaven-born soul, ‘ lay not this sin to their charge.’ pp. 206, 207.

On the extraordinary means by which St. Paul's conversion was effected, Mr. D. offers some judicious remarks.

“ The laws of nature and of grace are nothing but the order, according to which God exerts his power in the production of physical, moral, and spiritual effects. Creatures are obliged to conform to that order; but the Creator may step aside from it, when any end, worthy of his wisdom, is to be gained. Miracles are deviations from the laws of nature; and such conversions as that of Saul, are deviations from the laws of grace. When the world was created, the power of God was necessarily exercised in a different manner from that in which it is exercised in the ordinary government of it. It is not surprising, therefore, that when the Christian church, which is represented in the Old Testament as a new and more glorious creation, was founded, divine grace should have adopted some unusual methods of accomplishing its designs. But as no man of a sound mind will infer from miracles, that he may safely disregard the established order of nature, and expect, for example, to be cured of an inveterate disease by a word, or to be fed with manna from heaven; so the history before us gives no encouragement to hope, that while men

are neglecting and despising the instituted means of salvation, God will employ visions and revelations to awaken and convert them. The case of Saul affords no precedent, except as it shews the freeness of divine grace, to preserve the convinced sinner from despair. This is the only use which we are directed to make of it. 'Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.'" pp. 265, 266.

The last lecture strongly marks Mr. D.'s attachment to the presbyterian form of ecclesiastical government. We wish not to occupy the time of our readers with the discussion of minuter points, which have so frequently disturbed the peace, and shaken the prosperity of the church. Our pursuit is directed to higher objects. Upon the whole, therefore, we cheerfully recommend the present volume to the attention of the public.

Art. VII. *Travels to discover the Sources of the Nile, in the Years 1768—1773.* By James Bruce, of Kinnaird, Esq. F. R. S. Second Edition, corrected and enlarged. To which is prefixed, a Life of the Author. In Seven Volumes, 8vo. with a Volume of Plates, in Quarto. Price 4l. 16s. Constable, Edinburgh; Longman and Co. London, 1805.

JAMES BRUCE, of Kinnaird, Esq. derived his descent from an ancient family, allied by marriage to the Bruces, Kings of Scotland, whose line terminated in David II. 1371. He was born at Kinnaird, in the county of Stirling, Dec. 14, 1730; and received a liberal education in Scotland, which was completed in England at Harrow school, then conducted by Dr. Cox. This seminary he quitted in May 1746, and great expectations were formed by his friends from the abilities he displayed in early life. The profession of an advocate at the Scottish bar was chosen for him by his father; but it is believed that James found the task which he had undertaken, in compliance with this arrangement, neither agreeable nor instructive. His health was delicate; the chase, and its amusements, became his gratification, and at length established his constitution. Desirous of finding Fortune more favourable in the East, than she appeared to be in Scotland, Mr. B. came to London in July 1753, with views of service in India, but here he met with Miss Allan, a young lady for whose sake he abandoned his projects of Asiatic wealth, and became a partner in the wine trade, carried on by her family. Mrs. B. soon discovered symptoms of consumption, and after visiting the South of France, in company with her husband, she died at Paris, in October 1754. The intolerance of the Romish priesthood at that period obliged the mourning stranger to inter his wife at midnight, between the 10th and 11th, with the utmost privacy. "From thence, almost frantic," says he, "against the sacred of every body, I got on horseback, having ordered the servant

vant to have post-horses ready, and set out in the most tempestuous night I ever saw for Boulogne, where I arrived the next day without stopping." This exertion induced a fever, from which he recovered with difficulty. He continued a widower above twenty years.

In 1757, Mr. B. spent a considerable time in Portugal and Spain, whence he proceeded to France, and through France to Germany and the Netherlands. In this course he arrived at the scene of action in sufficient time to see the battle and the victory at Crevelt, June 23, 1758. About this time our traveller applied to the study of the Eastern languages, succeeded to the family estate on the death of his father, and withdrew from the wine business. Prospects of a different kind now engaged his ambition, and he was appointed consul-general at Algiers, in February, 1762. To this residence he travelled through part of France and Italy, receiving many civilities; and, he arrived at Algiers, March 20, 1763. Being already acquainted with the written Arabic, he diligently studied that language as it is spoken in Barbary, and thus qualified himself for intercourse, not only among those with whom he was officially connected, but wherever the Arabic prevails, which is over no small portion of the habitable world.

Mr. B. experienced some troublesome duty in this situation, wherein he conducted himself with spirit and dignity; and we may be allowed to presume that, under the barbarous despotism of the Dey, he acquired that insight into the character of Arab chiefs, to which he was indebted for personal security and deliverance, in many subsequent embarrassments. He also visited the interior of this part of Africa, and made many drawings of the ruins it contains. This journey was very hazardous.

He quitted Africa at the end of the year 1766, for Crete, whence he visited Asia Minor and Syria, and sailed from Sidon for Alexandria in Egypt, June 15, 1768. He proceeded up the Nile in December, crossed the Desert to Cosseir, made an excursion northwards up the Red Sea to Tor, and south as far as Gidda, whence he sailed July 8, 1769, for Massowa, the entrance into Abyssinia. Such was the preparation of Mr. B. for that scene of barbarism and violence, the history of which forms the principal subject of the volumes before us. Our author escaped from his turbulent thralldom, after somewhat more than two years residence in that country, leaving Koscam, Dec. 26, 1771, and Ras-el-Feel, (his government) March 17, 1772, when he quitted Abyssinia for Sennaar. Here he arrived in September; and Nov. 27, he reached Syene in Egypt, a town which most European travellers regard as the *ne plus ultra* of their distance from home, but which to our hero, after his wonderful escape from peril and confinement, seemed almost within sight of Europe and Britain.

Travelling through Italy and France, our author reached England in June 1774, where he met with a most honourable reception, after an absence of twelve years; his drawings of Baalbec, Palmyra, and the African cities, were graciously received by his Majesty, and are preserved in the royal collection. During his absence, the establishment of the Carron Ironworks, near his demesne, had materially improved his estate.

On the 20th of May, 1776, Mr. B. married Mary Dundas, daughter of Thomas Dundas, of Fingask, Esq. This lady died in 1785, leaving a son, the present Mr. Bruce, of Kinnaird, and a daughter, now the wife of John Jardine, Esq. The death of his wife became the immediate cause of the publication of Mr. B.'s travels, the attention requisite in preparing them for the press, being deemed a suitable occupation for his melancholy mind. They appeared in London, in 1790, in five volumes quarto.

"On Saturday, April 26, 1794, having entertained some company at Kinnaird, as he was going down stairs, about eight o'clock in the evening, to hand a lady into a carriage, his foot slipped, and he fell down headlong, from about the sixth or seventh step from the ground. He was taken up in a state of apparent insensibility, with no marks of contusion, one of his hands only being a little hurt. Medical assistance was immediately procured, with no advantage; though some hours after the accident happened there appeared a few symptoms of recovery, these gradually vanished, and he expired early in the next morning." Thus by an accident, apparently trivial, was terminated the life of a traveller, who had been familiar with dangers and deaths, in their most terrific forms, and of whom it might be said with at least equal justice as of Ulysses, *Qui mores hominum multorum vidit et urbes.*

We have thought this slight biographical sketch of a traveller so remarkable as Mr. Bruce, would not be unacceptable to our readers; and, indeed, some previous acquaintance with the history of a writer, is often necessary to the proper estimation of his character, his abilities, his means of information on the article under discussion, and the degree of confidence to which his reports are entitled. This is the more necessary in the present instance, because Mr. B.'s work was on its first appearance the subject of animadversion, if not of obloquy; and many of his observations were attacked with the severe weapons of wit and irony, if not with the poisoned shafts of malevolence. We have indeed been informed, from no incompetent authority, (*via* Edinburgh) that a party, hostile to the sacred scriptures, took uncommon pains to prejudice this publication before it appeared; a circumstance from which our readers may safely infer, that Mr. B.'s "Travels" were expected to throw considerable light on many of the incidents and manners mentioned in holy writ. In fact, they have

contributed both to stimulate and to gratify that spirit of inquiry, which has lately been prevalent among us, in reference to such subjects; and which, no longer confined to the humble exertions of individuals, is at length likely to derive both strength and dignity from the liberal patronage of the 'Palestine Association.'

The volumes before us, being a second edition, we shall not treat them with that distinction which their contents would justify, were they new to the public; yet as they comprise much additional matter, and the editor has executed his task *con amore*, a concise account of their principal novelties may be strictly proper.

The first volume contains the life of the author, composed from family papers and documents, as well private as official; to which is annexed, a selection of letters written to and from Mr. B. This account occupies 359 pages. After this introduction begin the travels, as in the former edition, which continue throughout the second to the sixth volume. The seventh volume includes the natural history, and the plates form a quarto volume by themselves. To each book of the travels is subjoined an appendix, containing additional information, extracted from the original journals and common-place books of the author, together with other communications compiled by the editor, who has in many places added notes at the bottom of the page.

We confess our satisfaction at the insertion of these additions, which prove, what we always took to be the fact, that Mr. B.'s book was ill *made up* for the press; that he had been guilty of omissions which he alone could have supplied, and of gross negligences both in manner and matter. Some of them the editor has rectified, as authorised from the original papers; others by inference, and some few by conjecture. He frankly acknowledges, that the defects of this work arose from a love of theory and system, from a desire to please the reader, and, in the greater number of particular instances from inattention. p. 151. "Though his journals were in general copious, Mr. B. too often omitted to consult them, trusting to the extent and accuracy of his recollection. He was not sensible that by relying with too great security on his memory, he was in danger of confounding dates, actions, and circumstances, which might easily have been rectified by his papers." In his style 'he received no assistance from literary men,'—yet his work was perused in MS. by Mr. Daines Barrington, and the Dean of Carlisle. We therefore cannot, with his editor, acquit his 'vanity' of having injured his reputation, but think 'his mean opinion of the mechanical part of writing,' was in some degree justly, though possibly too severely, punished by the critics and the public. Haughtiness, both personal and literary, was a considerable defect in his character.

A particular description of Mr. B.'s journal is given after the appendix to his 'Life,' in the first volume, wherein the share of

Signor

Signior Luigi, his attendant, in making the drawings, and keeping registers of events, is stated, apparently with correctness. Mr. B.'s progress in the art of drawing is also vindicated, and the name of his tutor, Mr. Bonneau, is mentioned. How then shall we account for the report that no artist, though many had purposely watched him, ever saw Mr. Bruce handle a pencil, consequently that no professional authority could vouch for his attainments in this art. It appears that Luigi designed much of the architecture, and many of the articles of natural history; he also marked the state of the thermometer, winds, weather, &c; nevertheless enough remains as the sole production of Mr. B. to satisfy any vanity not absolutely insatiable.

It is well known that Mr. B. maintained a hypothesis, which derived the population of Egypt from Ethiopia, and his editor has taken pains to support this opinion. But if it be granted that colonies from the South settled in Egypt, why must this course of settlements supersede all other? Why might not inhabitants originally enter this country by the North, the passage now and always used, as well as by the South? A spirit of *exclusion* is seldom favourable to truth, and equally seldom is it coincident with the natural order of things. The novelty and merit of Mr. Bruce's letter to Dr. Barney, on the music of Abyssinia are well known: it forms No. 3. in the Appendix to Book I.

In the Appendix to Book IV. we have the description of the sources of the Nile, as given by Fathers Paez and Jerome Lobo. This is very proper, and it is very fair also; but we find nothing commendable on the severe censure passed on Dr. Johnson, who at the time when he translated Father Lobo, was not only very distant from that eminence in literature which he afterwards attained, but was under the necessity of labouring on whatever subject might most effectually attract the attention of the public. It is however remarkable enough, that the name of his Abyssinian prince, is a vicious pronunciation of *Ras Sela Christos*, contracted into *Rasselaxos*, or *Rasselas*: it means Sela-Christos, *Ras*, i. e. commander in chief, of the forces of Abyssinia.

The appendices to books VII. and VIII. comprize articles of a miscellaneous nature, detached from the original journals, and memorandum strips of paper, containing additional information, mostly respecting Abyssinia. Their contents are curious, as well as various. The work concludes with a general appendix, in which the observations on the satellites of Jupiter are not the least interesting article. They may gratify, not the astronomer only, but any reader who wishes to examine the correctness of their author. We have not compared them with observations on the same subjects made in Europe at the times, but doubt not that the result of such a comparison would prove satisfactory to the

the inquirer. Nothing is more difficult to forge beyond detection, than celestial observations. It is true that those which are genuine may be vitiated by error, or communications may suffer by transcription, yet their general truth will remain, and the correctness of such may be investigated as scrupulously at Flamstead-House, or elsewhere, as if the investigator had assisted on the spot. We proceed to select a few specimens of Mr. Bruce's style, and of the information contained in the work under perusal. The following extracts are parts of a letter written to the celebrated Mr. Wood, while Mr. B. was consul at Algiers.

"I began my journey by land the middle of September by Keff to Constantina; but the Moors between those two places being then in rebellion, after having the mortification of seeing part of the frieze of the temple of Venus (Keff, as you know, was the Sicca Venerea), so mutilated, that no idea could be formed of it, and having delineated the only three figures that remained on a part of the frieze of the temple of Hercules, I turned eastward to Spaitla, the ancient Sufetula, where I knew there was what would occupy me for some time; and I was not mistaken. Having delineated, measured, and minuted every thing of any worth, as well there as in all the other places of the neighbourhood, I returned, and proceeded to Constantina; where I arrived safely, but with difficulty enough.

"The Bey was gone out with his camp; but, having advice of my coming from Algier, he had left orders to have every thing ready for my reception. We were lodged in his own palace, and treated with the utmost magnificence, as well as the greatest attention, and six chosen Moorish horse well acquainted with the language and the country, for the language is in many places difficult, appointed to accompany me wherever I intended to go. With these I went to every place of note through that province, even through the mountainous, and hitherto thought inaccessible parts of it; and advanced into the desert to the southward, till we wanted water, and, indeed, every thing else. I then turned N. E. and coasted along the desert to the frontiers of Tunis, resting a little at Cafsa, one of the principal cities of Jugurtha. From this I again took to the desert standing due south east, steering always in a sea of land by compass and observation, intending to have fetched Tripoly; but we were here again obstructed by the Moors, and not knowing the wells which are kept always covered with camel's hides, we were obliged to cross the mountains of Atlas, and continue our course to Girba, a fruitful island of Tunis, the Meninx of the Lotophagi, three days journey distance, but then in sight.

"Here I was surprised to find myself among men of a different species, not living in tents, or in mud-walled cottages, as the Arabs do; but in caves under ground as the Troglodytes of old. Mela says of these that they lived in caves, and fed upon serpents; if he had said fed together with serpents, his description had been just; for these are so many in every habitation, and so familiar, that at each meal they come and pick up what falls from the dish, like dogs. Some of them are seven feet in length; but to these people so harmless that, even trod upon accidentally, they do not sting, and there is not any person of the family who will not with their hands lift them out of their way, when sleeping, or in any manner

ner troublesome. No persuasion nor reward could induce them to let me carry away one of them ; it being universally believed that they are a kind of good angels, whom it would be the highest impropriety, and of the worst consequence to the community, to remove from their dwelling.

“ At Girba I staid a month with an intention to proceed to Tripoly. The Bey being on ill terms with the consul, though he promised, he would not send any escort. Myself and servants did indeed most rashly attempt to pass the desert, inhabited only by ruffians and assassins, who pay no sort of acknowledgement to any sovereign, and where the caravan from Morocco to Mecca, which we found near Tripoly, had been defeated and plundered, though they amounted to upwards of 3000 men. Nor did we escape ; for the night of the third day we were attacked by a number of horsemen, and four of our men killed upon the spot. Providence, the prodigious resolution of our little company, and the night, saved the remainder, and we arrived at Tripoly, when given over by every body for lost. After which I returned along the coasts of the lesser Syrtis down to Cape Bon, the Promontorium Mercurii ; from thence again arrived at Tunis, after an absence of more than six months constantly encamped.

“ It is now time to mention how that space has been employed, and whether my expectations have been answered by the antiquities I have found in my journey. The principal are these : eight triumphal arches of the Corinthian order, mostly of different plans and designs, and little ruined ; seven Corinthian temples in great preservation, all highly ornamented and of the very best ages, whose plans, parts, and decorations, I have by very laborious searches and excavations made myself entirely master of ; add to these one large temple of the Composite order, in its best age ; one part of which is so perfectly preserved, that it must be looked upon as an unexceptionable example of the manner in which the ancients disposed and proportioned the constituent parts of that order, and two large aqueducts, the small st of which exceeds by forty-two feet in perpendicular height the remains of the highest aqueduct in Rome. In these designs are included the ruins of the three principal cities of Africa, namely, Iol, or Julia Caesarea the capital of Juba, Cirta, and Carthage ; the last of which, I hope, will be found to make a better figure than it does in the accounts of some travellers, who would persuade us there are no traces of that city remaining. The drawings are 16 inches by 12.

“ I have corrected and cleared up many passages of the Antonine Itinerary, Peutinger's tables and Ptolemy, as well as of Sanson, Nollin, and Dibbler's French maps, all by actual observation ; and, if ever I have time, hope to give a large map of Africa, that will show how much the gentlemen above-mentioned have wrote by hearsay, or imagination.

“ I have collected about three hundred medals of all kinds many of which are curious, though I have not had time to consider them ; some large medallion vases and statues of bronze, all in good taste ; and have copied about one thousand inscriptions.

“ And, lastly, I have not entirely neglected, but have made about thirty drawings of the rarest animals, insects, birds, and plants of this country, particularly the interior and remote parts of it, all in their natural colours.

“ As soon as Mr. Harrison has obtained leave for me, I return to Tripoly ;

poly; from thence I intend to visit the ruins of Leptis Magna; go round the gulf of Sidra, or Syrtis Major, to Berenice, Arsinoe, Cyrene, Ptolemais, Barca, Apollonia, down to Darne.

"My excursions though terminated to my satisfaction, have been so continually attended with every kind of danger, hardship, and difficulty, that no consideration possible would make me again repeat the journey I have now finished. Often beset with, and constantly in fear of, the wandering Arabs, the most brutal set of barbarous wretches ever I believe existed; constantly parched with heat, or dying with extreme cold; exposed many times to the risk of dying with thirst, though perpetually in view of large quantities of water, equal in saltness to the sea; in the northern parts in constant danger from tigers, lions, and panthers; in the south afraid of every creature, where the smallest insect is endowed with some noxious quality: scorpions and horned vipers are in such abundance that of the former thirty-five were killed in and about my tent an hour after it was pitched. And when, in the evening of a sultry day, we had the comfort of a fresh breeze, we were hindered from enjoying it, by reflecting, that if it increased we might, while asleep, be buried in the showers of sand it carries along with it." Vol. I. pp. 246—252.

The following is Mr. B.'s description of Massowa, and of his journey from thence to Gondar, the capital of Abyssinia.

"It has excellent ports for the largest vessels, is a small barren island, scarce 300 yards long, without any water, but that fetched from Arkiko in the main land. It was once, together with Suaken, a place of the greatest trade. The cruelties exercised upon the Banian merchants have ruined all. The Indian trade and pearl fishery all are gone, and the place is now occupied by one called the Naibe, an Arab sheriffe, who commands a parcel of robbers and pirates. I never, I think, was in more imminent danger of being robbed and murdered than here. We escaped, thank God, by a kind of miracle, without either. Massowa is the entrance of Abyssinia, beyond which no Europeans, all called Franks here, are allowed to pass; it is in lat. $15^{\circ} 35' 5''$ and $38^{\circ} 48' 45''$ E. long. from London. After having suffered a thousand vexations and difficulties, we were at last allowed to enter Abyssinia; we were all along dressed as Greeks; as such we have passed till this day. We arrived at Gondar, the capital, in the end of February. I cannot give you a better idea of the difficulty of travelling in this country than in informing you, that I was about sixty-one days between Massowa and Gondar, which may be about 200 miles, part of which I have performed on foot; my telescopes, pendulum, and quadrant, being the heavy part of my baggage, have given me great trouble. It cost me ten men to carry my quadrant on their shoulders, and often I have been obliged to assist them, to give them courage. We have passed all that time in our tent lying on the ground, with seldom any provisions but bread and water; sometimes a little honey and coffee, for all this country is as it were a desert. In our way to Gondar we passed through Axum, the ancient capital of this country, now reduced to a large village; it is in lat. $14^{\circ} 6' 36''$." Vol. I. p. 279.

Translation of the account of the fountains of the Nile, from the Italian of Luigi Balugani, Mr. B.'s assistant, who kept the journals. The original Italian is also given in this edition.

"The

"The sum of the whole way from Gondar to the fountains of the Nile, is about 111 miles.

"The fountains of the Nile are three. One of them *will be* 4 palms in diameter; but it is all full of rushes, and shews neither its depth nor true extent, it not being possible to introduce into it any sounding instrument.

"The second will be 5 paces distant from the first to the south, a little west: and will be about 12 inches diameter at the mouth, but within about 4 palms, and it is 8 feet 3 inches deep.

"The third will be 12 paces distant from the first, to S. S. W.; its mouth is somewhat larger than that of the second, but it is only 5 feet 8 inches deep. The first being the lowest, the water is seen at the level of the earth; but in the other two, the ground being a little raised, the water remains about 8 inches lower than the level of the mouth. All the three may be observed to spring (the word *bollore* signifies to boil or bubble), but so imperceptibly that it can scarcely be discerned by great attention; and it is false what is said by some, that they spring with a noise out of the ground, rising above it.

"All this place near the fountains produces only grass and rushes; trees are not found, to the distance at least of half a mile on every side.

"The latitude of the fountains is 10. 58. 58." Vol. V. p. 437.

In volume VII., p. 348, we have the particulars of certain antidotes used by the Nuba against serpents and scorpions; and these are said to be so powerful, that a person who has chewed them often in a morning, will not be injured by either of those venomous animals. We cannot transcribe the description of these plants; but we recommend to some of our medical friends, in the East Indies, the endeavour to ascertain whether plants of a like kind, or equally efficacious though of different kinds, may not be discovered in that country.

The additional plates are, a handsome portrait of the author: of whom there is, as we recollect, a whole length, in Zoffanij's Picture of the Florentine Gallery, now in her Majesty's collection. This has been considered as the best likeness of Mr. Bruce. Portraits of Ozoro Esther, Tecla Mariam, Kella Yasous, Woodage Asahel, and an Abyssinian Lady of Quality, are also given: these are *highly finished*; but on the authority of original *sketches*, only. We are of opinion that this addition is injudicious; correct *fac similes* of the originals, in whatever state they were, would have pleased us much better. The editor appears to have been sensible of this impropriety; but his apology is unavailing. We are, however, obliged to him for the additional subjects of Natural History: which are, the *Houbaara*, infinitely superior to that given by Dr. Shaw: the *Madoqua* Antelope, supposed to be the *Grimme*, of Buffon: the *Cassia Fistula*, and seven or eight other plants. A figure of Kella Abay, High Priest of the Nile, closes these novelties. The maps are the same as before; with some additional names, and positions, of places: by the editor.

We learn with regret that a volume of Mr. Bruce's drawings, highly finished, is missing: whoever has it in possession should obey the call of private honour and public duty, by producing it to the world: even negligence, or forgetfulness, in this case is criminal. It appears, also, that Mr. Bruce intended a work on Pæstum, and that the plates were executed for it; for so Mr. Strange writes, (January 31, 1764.) 'The ruins of Pæsto interest me equally, with the figures of Justice and Meekness,' and, (July 25, 1766.) 'Your work of Pæstoh as been long executed.' What is become of these plates?

Bruce's *Travels*, is one of those few publications which at its first appearance engaged our *incessant* perusal: and we then thought it a very useful entertaining and interesting work. The present edition is greatly superior to the former, in accuracy, in variety, and in that kind of authenticity, in minor particulars, which cannot be too scrupulously maintained, when unknown countries with their inhabitants and manners are the subject. Whether Mr. B. himself would have condescended to gratify the inquisitive, by the publication of his private papers, we cannot determine; but, we are of opinion, that in this, as also in the general discharge of his office, the editor has erected a truly honourable monument to the memory of his principal, and has laid the literary world under considerable obligations to his own assiduity and intelligence.

Art. VIII. *Essays on various Subjects*. By J. Bigland. 2 Vols. 8vo. pp. 516. Price 12s. Longman and Co. Cundee, Williams and Smith, London 1805.

A Writer of short essays does not labour under the difficulties which those have to encounter, who compose works of connected discussion, or close argumentation. It is not required of him to exhaust the subject of which he treats, nor to preserve an unbroken chain of compact and vigorous reasoning. The world, physical and moral, lies before him; and, like the bee, he is at liberty to select the flowers from which he extracts his stores, to stay while they afford him an agreeable repast, and to quit them at pleasure for others more delicious. Every thing relative to man, his virtues, vices, habits, maxims, occupations, and amusements, are especially within his province, and he needs be at no loss for a subject for his pen, whether he be inclined to laugh with Democritus, or cry with Heraclitus.

It must not be understood, however, that the writing of *Essays* is the easiest species of composition. The rarity of the instances of complete success, is a proof that, what every Tyro thinks he may undertake, no one but a man of real genius can successfully perform. Depth and justness of observation must be added to liveliness of conception, and purity of style, in the writer who
hopes

hopes to survive the passing ephemera of the day. With feelings of patriotic satisfaction, we add that, to no country, ancient or modern, can our own be required to yield the palm of merit in this walk of literature. The moral advantages resulting from the works of Addison, Johnson, and others, especially in the formation of the youthful mind, can hardly be estimated; not to mention the influence they have had in abolishing many absurd opinions and customs, which in past times disgraced the public character.

That the reader may form a better idea of the nature of these volumes, we present him with a list of the several subjects that are discussed.

Vol. I. The Universal Pursuit of Happiness; the Absurdities of Moral Writers; the Consolations of Religion in Temporal Difficulties; National Establishments in Religion; Universal Liberty of Conscience; Ecclesiastical Emoluments; the Cause of the Diversity of religious Opinions; Education; Popular Superstitions; Omens; Ghosts; the Arts of Sorcery; the Estimation of Characters; the Knowledge of Mankind.

Vol. II. Friendship; Company, Solitude and Retirement; Industry and Genius; the Passion for Posthumous Fame; the right Ordering of the Mind; Religious Melancholy; the Formation and Combination of Ideas; the Advantages of a well-cultivated Mind; Exercise; a City and a Country Life; Emigration and Colonization; Advantages resulting from the Use of Letters; the Construction of Language and the Diversity of Style; the frequent Absurdity of Human Prayers; Optimism; the Manner in which near and remote Expectations affect the Mind.

These Essays, in general, on account of their useful tendency, and their agreeable stile, deserve, and have received, a tolerable share of public approbation. At the same time we are far from wishing to grant them an unqualified recommendation; and some of our reasons for withholding it may appear in the course of our critique.

As Mr. B. uniformly appears to pay a deference to the authority of Scripture, we were surprized to find him so frequently stating his belief, that speculative opinions on religion are perfectly innocent, "so long as they produce no actions immediately detrimental to the interests and peace of society." If we could have supposed that by these religious opinions our author intended merely such as relate to external circumstances, our candour would have kept pace with his. But it is too evident that he occasionally refers to sentiments, the belief of which is required, by a divine command, from every rational human being who is favoured with revelation. Although we fully accord with that liberality which allows from man to man the right of private judgement,

judgement, yet the Bible being our standard, we cannot but deem that person criminal, who rejects or treats with indifference the prominent doctrines which revelation proposes to our faith. On this point, Mr. B. seems to have mistaken even the great Author of our holy religion, by representing him as withholding his censure from the tenets of the Sadducees. (Vol. I. p. 68, 69.) If he did not condemn the erroneous disciples of Sadoc with asperity, yet he sufficiently expressed his abhorrence of their opinions and characters. Matthew informs us, (xvi. 3. and 12.) that he pronounced them to be "hypocrites," and that he bade his followers "beware of the *doctrines* of the Pharisees and Sadducees." We have no objection to admit that, in some cases, speculative error *may* be harmless, but can by no means adopt it as a general principle, that it *is* so, either in science or religion.

Mr. B. has let slip from his pen a strange hypothesis respecting the continued existence of Christianity. Speaking of ecclesiastical emoluments, he observes, if they had not been liberally conferred, in all probability, "the Christian religion, degraded and rendered contemptible by the abject situation of its ministers, would, before this day, have either been totally extinguished, or degenerated into a mass of superstitions and absurdities, which would have reduced it nearly to the level of paganism." How came it to pass, that this divine religion did not become almost extinct, during the first three centuries after its promulgation, nor sink into a mass of superstition and absurdity, *till* long after it was propped by secular benefices? Christianity had already extended itself on every side, and triumphing over the opposition of carnal philosophy, superstition, iniquity, and persecution, flourished in unexampled glory, though destitute of these temporal advantages. While it affords us satisfaction to see the ministers of religion enjoying a liberal support, yet we are confident that the noble fabric does not rest on so frail a basis as the exterior respectability of the clergy. Like the bush on Horeb, the Church cannot be consumed, because "the Lord is in the midst;" and although outward circumstances might conspire against it, yet that declaration guarantees its perpetuity; "On this rock will I build my church, and the gates of hell shall not prevail against it."

The *Essays on Education*, we think, are defective. A Christian moralist surely ought not to represent "the grand object of juvenile instruction," to be "the initiation of youth in the knowledge and literature of the world." Literary acquisitions should doubtless be subservient to religious and moral ends. We wish to see the rising generation well furnished with useful learning, but must ever view it as the principal object of education, to fix just sentiments in the understanding, and right principles in the heart.

Mr. B. exhibits the Christian religion as a system so sublime, as not to be intelligible to the untutored poor. It is allowed that
a stricter

a stricter regard to their education, would in some measure facilitate the success of the clergy in their religious instruction : but our author has not confined his observations within due limits. The predominant success, and cordial reception, of the Gospel among the lower classes must confute this very common error. The capacities of some of the poor may not be equal to the task of embracing or defending a systematic theory of religion ; nevertheless most of them are competent to receive its plain truths, and enjoy its consoling assurances. One leading feature of christianity is simplicity. It was intended to suit the mind of the barbarous Scythian, as well as that of the polished Greek and learned Jew, and both reason and experience must acknowledge, that it is not an ill-contrived or inadequate revelation.

In the remarks on romantic friendships, and the discussion of a well-known maxim of Bias, that we ought to live with our friends as if they were to be our enemies, we meet with several useful and judicious sentiments. Many moralists, and two favourite poets, Young and Cowper, have warmly censured this maxim ; Mr. B. defends it, but we think with too little qualification. The *volto sciolto e pensieri stretti* appears to be a principle which he would carry even into the intimacies of friendship ; and, indeed, his code of prudential advice smells too powerfully of the Chesterfield school, to be very grateful to Christian refinement.

The following extract, from an Essay on Retirement, contains some just observations, and at the same time affords an agreeable specimen of our author's manner.

“ The effects of company and conversation are almost invariably conspicuous in discourse. He who has never been accustomed to company, will infallibly find himself embarrassed in his first introduction to the world. He discovers that conversation with his own mind is very different from conversation with other men ; he is unprepared to meet opposition with confidence, and unexpected objections with ready reply to bear up against noisy petulance, to contemn the attacks of ridicule, and the obstinacy of ignorance.

“ Many persons of consummate learning, and acknowledged abilities, have been remarkable for a timid reserve, and apparent dulness in conversation, at least, whenever they passed the limits of their familiar circles of select friends or particular acquaintance. Although this might, in some cases, proceed from a natural shyness of disposition, it appears more frequently to have risen from their habits of silent contemplation, and solitary reflection, which are opposite to those of reciprocal communication and social intercourse. A man who is accustomed to converse only with himself and his books, has leisure to arrange his ideas, to collect his scattered thoughts, and to digest his arguments. When contrarieties, contradictions and exceptions present themselves, nothing impedes the balancing of contradictory evidence and opposite probabilities : all is done at leisure : the operations of the mind glide smoothly along, like a placid stream, without opposition or impediment. A person thus accustomed to converse with his own mind, supposes that conversation with the world will be of a similar nature, that reason will invariably

predominate, and sound argument always prevail. He finds this expectation disappointed, and is in consequence disconcerted. He sees himself divested of his armour, in which he trusted and exposed, naked and defenceless, to an enemy with whose discipline and mode of warfare he is unacquainted. Coming from solitude into company, he is unfit to contend with that quickness of reply, that shrewdness of remark, that obstinacy of argument, and that noisy impetuosity of speech, which will disarrange his ideas, confuse his thoughts, embarrass his mind, and disconcert his plan of reasoning.

“The man of science and speculation, who, from the silent recess of his contemplative solitude, rushes into the world, often comes prepossessed with an exalted opinion of his own penetration, and the extent of his own knowledge. He has been accustomed to applaud his own observations, arguments, inferences and conclusions, or perhaps to hear them approved and commended by some intimate friend, who has had the leisure to examine them, who delights in the same studies, and who is in some measure attached to the same pursuits, or accustomed to the same habits of life. Such an one resembles a spider in some obscure corner of a room, which, having had the good fortune to escape the cleanly vigilance of the chamber-maid, sits enveloped in his web, disregarding the beauty of the cornices, the curious workmanship of the chimney-pieces, and the elegance of the furniture. Regardless of the work of the architect and the painter, and himself equally unnoticed, his own web is his world: just so the man who has been long accustomed to solitary studies, has his mind too frequently enveloped in a net work of his own ideas, which constitutes his intellectual universe. When he enters the world with this strong persuasion of his own knowledge and abilities, he is surprised at finding himself totally ignorant of a thousand subjects, which every one else understands. Disconcerted, abashed, and confounded, his embarrassment may be compared to that of a general, who marching, as he supposes, to certain victory, with a numerous and well-disciplined army, sees his plans disarranged, his hopes frustrated, his dreams of conquest dispelled, and his forces defeated by an enemy whose inferiority he despised, and from whom he expected but a feeble resistance. He discovers his erroneous estimate of the success of his expedition, as the other perceives the inutility of his solitary studies, and the deficiency of his knowledge. The student is then convinced that as his ideas have been formed in solitude, they are better calculated for a state of solitary meditation, than for actual converse with mankind.”

pp. 22—25.

We are sorry that Mr. B. has so jumbled his ideas, that before we have time to admire one remark, he introduces another that offends us. Thus in his *Essay on Religious Melancholy*, he judges rightly, that it is not the system of any sect in particular that we should charge with a tendency to produce mental derangement; he ascribes those few instances that are met with, to a personal ardour of imagination, and warmth of feeling, especially if connected with a life of profligacy. But he seems also to suppose, that all persons in a state of depression, from religious causes, are powerfully impressed with horrible visions of

future torment, and with a terror of the Almighty as an implacable oppressor. He does not seem to be aware that distress of mind may arise from genuine contrition and remorse of conscience; or that such a state of feeling is far preferable to the hardened indifference of philosophy, or a delusive reliance on fits of repentance and resolutions of amendment. On account of similar defects and errors which greatly detract from the merit of this work, we feel some difficulty in committing it to casual and unguarded readers. The light which it conveys, pleasant to the senses, and useful to the understanding, is occasionally tinged by passing through an imperfect medium, where it loses not a little of its purity and distinctness. It deforms, disguises, or decorates important objects, with artificial colours, and unless detected by experienced eyes, or overpowered by rays of unaltered brightness, it may occasion false estimates and hurtful mistakes.

The tale designed to illustrate the peculiarities of a city and country life is ingenious, and suited to correct many visionary notions. The Essay on Optimism is a perspicuous display of Mr. B.'s theory; yet we apprehend that some features of it are not only unwarranted, but contradicted, by that revelation which is our only safe guide in such disquisitions. Mr. B. unhappily places religion and philosophy together, as if they were sisters; and as heathenism preceded Christianity, we have been sometimes ready to imagine that he treated her like an *elder* sister. We, on the contrary, find continually more cause to refer all our opinions and doubts to the oracles of truth, being fully convinced that there only all that is essential for us to know can be sought successfully. In a neglect of the spirit and tenor of this divine revelation, we place the origin of many mistakes in these volumes. The Bible and its author are alluded to, but not appealed to; and consequently our duties to man are often withdrawn from their broad and firm basis, our duties to God, and rested upon the dubious and changeful support of philosophical declamation. This tone we are sorry to find so much assumed by Mr. Bigland: he sometimes appears to be defending one side of a question, when he ought to be examining both sides; he is contented therefore with superficial and partial arguments, and is often more anxious to dazzle than to illuminate. It is unfortunate that a work likely to be useful, and sure to be entertaining, should render it necessary for us to suggest these precautions.

We cannot let Mr. Bigland escape without noticing a degree of negligence in this publication, which is seldom rivalled. Its flagrant blunders in grammar, construction, orthography, and punctuation, are rather heightened than extenuated, by the neatness of its appearance, and the merit of its contents.

Art. IX. *Observations on the Theory and Practice of Landscape Gardening.* Including some remarks on Grecian and Gothic Agriculture, collected from various Manuscripts, in the Possession of the different Noblemen and Gentlemen, for whose Use they were Originally written; the whole tending to establish fixed Principles in the respective Arts. By H. Repton, Esq. Second Edition. Large 4to. pp. 240. Price 5l. 5s. Taylor, London, 1806.

OF this work the first Edition was almost wholly sold by subscription, it has therefore received a considerable share of attention, from those whom it more immediately concerns; and as most of our brother journalists have favoured the public with their opinions on its merits, we shall in the present instance do little more than announce and recommend it, in general terms.

Nothing is so congenial to the disposition of man, as attentive cultivation and embellishment of the earth. It was the science of paradise, it still is the delight of the master of the globe: who is both rationally and honourably employed, in arranging, adorning, and fertilising his possession.

We rarely behold a moderately extensive surface, which is incapable of improvement by inventive genius and experienced art. Nature presents *objects*, the beauty of which she defies our ingenuity to increase; no labour can render them more striking to the eye, or more interesting to the imagination. She also presents *scenes*, whose almost unlimited vastness derides the puny efforts of human improvement. But there is, notwithstanding, an infinite variety of picturesque combinations, and sites, which are sketched rather than finished by Nature, and which require the eye and the hand of taste to augment and develope their attractions.

Every country has its appropriate style of landscape. The verdure of Britain has nothing in common with the savage rocks of some climates, nor any resemblance to the wild heaths, or sun-burnt plains of others. Our business therefore, as Britons, is, to make the most of our advantages; and happily, late years have seen this *duty* accomplished with great skill, by professional artists; and with great liberality, by proprietors of demesnes, whose spirited improvements have been proportionate to the increase of their wealth. This has produced that style of laying out grounds, which foreigners call the *English park or garden*; and of which the chief principle is, not to counteract nature, but to assist her, by departing as little as may be from the character she has fixed on the scenery around us; yet with a steady aim directed by masterly skill, to introduce every improvement the propriety of which can be satisfactorily ascertained.

Among the Artists of the present day, whose studies are thus directed, Mr. Repton occupies a distinguished place: he has had many opportunities of examining the peculiarities of

grounds, and has displayed much ingenuity in overcoming their difficulties. The work before us, which is compiled from his Reports made, on such occasions, to his patrons, demonstrates that Mr. R. has not been influenced by caprice, but has had substantial reasons for whatever alterations he has proposed. He has had much to consider; convenience, appearance, necessity, propriety, and locality; not only what objects would please the eye, but what would harmonize with their associates: the art of putting proper things in proper places. His principles are usually just, and his reasonings ingenious: but they are so intimately combined with their subjects, that we know not how to abstract them, for the advantage of our readers. The following rules form the basis of his practice.—Not to form many small fields into one lawn, by taking away the hedges, till better plantations are substituted. Not to exclude plantations from the neighbourhood of a gentleman's house, merely for the sake of an extensive grass-plat. An approach which does not evidently lead to the house, or which does not take the shortest (apparent) course, cannot be right. A poor man's cottage, divided into what is called a *pair of lodges*, is a mistaken expedient for marking importance in the entrance to a park.* The entrance gate should not be visible from the mansion, unless it opens into a courtyard. Mr. R. never advises the plantation called a *belt*; nor a path, completely round the verge of a park. Groups of trees, rather than single ones. The proper place for water is a valley; not the side of a hill, and still less the top of an eminence. Deception may be allowed in imitating works of *nature*, [this, in our opinion, must be adopted with great caution] but in works of *art* every trick ought to be avoided. Sham churches, sham ruins, sham bridges, and every thing which appears what it is not, excites disgust, when the deception is discovered. In buildings of every kind, *character* should be strictly observed. To add Grecian to Gothic, or Gothic to Grecian, is absurd. The perfection of landscape gardening consists in the fullest attention to these principles, *utility, proportion, and unity*.—

This volume is embellished and illustrated by many plates; a considerable number of them are coloured; and by means of *slides* shew the original state of a place, and the intended effect of proposed improvements. These are extremely useful; they may be multiplied *ad libitum*, in practice; and afford opportunities of choice to meet the fancy of individuals. A reader may also judge, from these examples, of the probable effect of alterations; and from seeing what has been accomplished, may estimate 'capabilities' with tolerable accuracy.

* Mr. R. mentions 'a lady who compared a pair of lodges to a tea-caddy; and advised the owner to write on one, *green*, on the other, *bohea*.'

Art. X. *Discourses on various Topics*; relating to Doctrine and Practice; by the late Rev. T. Kenrick, in 2 vols. 8vo. pp. 790. Price 16s. Johnson, 1805.

DIVINE truth is the wholesome food of the soul; error is its deadly poison. In our arduous office of reviewers we are called upon to inform our readers, what will nourish and improve, and likewise what will prove injurious to the public mind. If there be a mixture of these in the same work, industry is to analyse the various ingredients, and then to say, which is good, and which is bad. In the present instance, the task is perfectly easy; and we may read the publications of many years without meeting with one so diametrically opposite to the pure religion of the New Testament.

The writer was one of the ministers who presided over the united congregations of Protestant Dissenters, at Exeter; a society usually denominated Presbyterian. He died in the year 1804; and, according to his own apprehension, is gone to take a long sound sleep with Dr. Priestley, till the morning of the day of Judgement, when he will be recalled, it seems, to life and consciousness.

It is at the unanimous request of the congregation, that these sermons were committed to the press. In a letter to the author's widow on the subject, they mention by way of recommendation of the *Discourses*, 'that Mr. K. *did think for Himself*.' Whoever reads these volumes, will acknowledge the truth of their assertion. He did indeed think for himself, and would not allow *even GOD* to think for him: for he might safely have adopted as a motto, 'my ways are not thy ways, nor my thoughts as thy thoughts.'

The following are the topics which he sets himself to discuss. The value of truth, and the danger of error—The state of the dead—The character of Paul, and the Epistles, vindicated from the charges of Mr. Paine—The destruction of the seven nations of Canaan—The religious instruction of children—On giving the Lord's supper to children—The best method of communicating religious knowledge to young men—An address to young men at the close of a course of Lectures—Natural and moral evil considered, in reference to the infinite benevolence of the Deity—The inaccuracy of the phrase, remission of sins—On Gospel motives—On the observance of the Sabbath—On the humanity of Christ—On public worship—On the fear of the Lord—On the moral law—Indifference to religious truth—Christians, the salt of the earth—On the phraseology of the Epistles—Repentance and Reformation only required to acceptance with God—The design of the death of Christ—The design of the sacrifices of the Mosaic law. The figurative language applied to the death of Christ—
Doctrine

Doctrine of Christ's atonement inconsistent with reason. Inferences from its falshood—On a subsistence for public instructors—Against persecution—On the future existence of infants—On the value of life—On bad company—Before the western Unitarian Association—Paul's valedictory prayer.

In this long list of subjects the author takes occasion to present to our view nearly all the peculiarities of the Socinian creed, in the newest fashion. Instead of entering particularly into the various topics, which must produce a controversy, rather than a review, we shall present a specimen from the 14th Sermon, in the first volume, on the meaning of the phrase 'remission of sins,' Matt. xxvi. 27, 28. Plain illiterate pious persons, who read the New Testament for their spiritual instruction and comfort, find no difficulty here, and are not at a loss for an explanation. It is, they will say, 'God's freeing us from the punishment of our transgressions:' and the ablest divines will approve their definition. But it seems we are all in the wrong. Mr. K. has made the notable discovery, and is generous enough to point out our mistake: Sin here does not mean moral evil—remission does not mean freeing from punishment—by sinners is not meant men of immoral conduct—and by—but the reader shall have it in Mr. K.'s own words.

'It appears from hence, that the Gentiles are called sinners, both by Christ, and his apostles. The Children of Israel were selected from the rest of mankind, to enjoy the benefit of a divine revelation, and many religious institutions, in consequence of which they are called a holy nation and saints. The rest of mankind must of course be denominated unholy and sinners; and he who brought them out of that state, might very properly in correspondence with the above language, be said to remove their sins, or procure the remission of them. Christ therefore who died to establish the truth of the new covenant, which introduced Gentiles, the many, or the great body of mankind, into the state of privilege that the Jews before occupied, says of himself, "that he shed his blood for many for the remission of sins." By this covenant every heathen, who believed and embraced the gospel, was entitled to the benefits of divine worship and religious instruction, and what was of principal value, to the hope of eternal life; which were great advantages for moral improvement, though they did not absolutely secure it. The moral guilt which he had before contracted was still imputed to him, and his sins, if not repented of and forsaken, would prove his ruin. All that he had acquired by faith in Christ was, the privileges of a christian, which were no more than what has been just stated.—In Acts xxvi. 18, we have Christ commenting upon his own words, and explaining what he means by remission of sins in our text; not deliverance from the penal effects of sin in a future world, not an immediate qualification for the happiness of heaven, as many suppose; but a lot among the covenanted and privileged people of God, the believing Jews and Gentiles, or as it is here expressed, 'an inheritance among those which are sanctified.' This is all that the remission of sins, which is the consequence of faith, will procure for men!'

'From what has been said, I conceive it appears, that the death of Christ has no efficacy in removing moral guilt, but that whenever it is spoken of as producing the forgiveness of sin, it relates entirely to restoration to a sanctified or privileged state, which in the language of both the Old and the New Testament, on many occasions, is expressed by the forgiveness of sins. From this subject we may learn what little ground they have for their confidence, who trust entirely for the removal of their past sins, and for final acceptance with God, to the death of Christ; and how little reason for their censure of others, who have not the same dependance. They trust to a ground of sanctification which had no relation but to the first professors of Christianity, except indeed to the case of the apostates, and to them only in a ceremonial, not in a moral sense. The real ground of forgiveness to christians, ancient or modern, is repentance for sin, and reformation of conduct: and of acceptance with God, personal righteousness of heart and life. So that all we have to depend upon, is the degree of virtue we have in ourselves, and the mercy of God, who is pleased in his great goodness to accept of imperfect obedience to his laws from his frail creatures, when a more perfect obedience was due.'

To every mind which has derived its sentiments of religion from the pure doctrine of Jesus Christ, this extract cannot fail to convey instruction, and to serve as an antidote against Socinianism. For certainly, if a person were to sit down with the express design to contrive how he could explain away to nothing the invaluable blessings of the gospel, and bring it into contempt; and how he could most flatly contradict the Sacred Scriptures, and set up a system in direct opposition to them, he would follow the very course which Mr. K. has chosen.

In the sermon preached before the Unitarian Society in the west of England, in 1793, we find the following passage.

'We appear to be come to the beginning of a new era in the christian church, the commencement of a reformation as remarkable and important, as the reformation from popery, and which will in the course of time eclipse the glory of that event; the first rescuing us from the errors of Rome, only partially; the other entirely: the one being the dawn of day, the other the meridian light. Let every one hasten to apply his hand to so important a work, and endeavour to share in the honour which will arise from it.'

Should we not suppose from this fervid zeal, that great things were on the anvil, and that in the space of thirteen years, great things must have been achieved? that a society has been formed for propagating Socinianism among the heathen: or, at least, as the people of England are in general so ignorant of this system, which we are told is *the pure Truth*, that effectual measures have been taken for propagating it at home: and that we shall find self-denying persevering Socinians labouring, from village to village, to deliver their misguided countrymen from the delusions of error, and to lead them to the knowledge and belief of their
simple

simple system, so well 'adapted to the meanest capacity.' So far is this from being the case, that a person may travel from Johnny Grote's house to the Land's-end, and wear out his eyes in research, and his tongue in inquiry, without discovering any such character. Their zeal leads not to such exertions. As to the predicted Socinian millenium, it was literally in the *limbo* of VANITY, and there it will remain. The rapidity with which, ever since that time, Socinianism has declined, must be to its friends, as well as others, matter of astonishment: and if it proceed in the same retrograde motion for twenty years to come, a Socinian congregation will with difficulty be found. A few opulent societies may just preserve the remembrance of the sect; but every where else, except when an endowment enables a minister to preach to empty pews, they will be sought for in vain.

While we express our strong disapprobation of Mr. K.'s doctrines, we are obliged likewise to find fault with his morals—not in his personal conduct, but in his public instructions. After enumerating, at full length, the motives which the Gospel suggests, to enforce the performance of duty, he directs his practitioner of the christian system to act in the following manner.

'With those who are young in years, or who have made but little progress in a virtuous course, preachers will find it most useful to address themselves chiefly to the sense of honour, and the principle of a rational self interest, or of common prudence; because they are not yet qualified to feel the weight of superior motives. But with those who are farther advanced, they may argue more freely on the principles of benevolence, and a regard to God: and with all ages and classes of men, they may argue upon these motives at times. This is what Paul meant "by preaching Christ Jesus the Lord!"

That a regard to the divine authority should not be held up as the grand central motive to moral conduct: that the name of virtue should be given to what does not proceed from this motive; that in instructing the young, this should be kept almost out of sight; and that inferior motives which, when not connected with it in subordinate unison, are merely selfish motives, should be chiefly held up to contemplation, as the spring of action;—this counsel was not dictated by the wisdom which is from above, and was never derived either from the doctrine or practice of the apostles of Jesus Christ. If Mr. K.'s venerable predecessor, George Trosse, who was minister of the same congregation about a century ago, could rise from the sepulchre, and hear such doctrines, as these volumes contain, preached to the descendants of the people of his charge, surely he would be struck with horror, and descend again with anguish and indignation to the tomb.

Mr. K.'s manner has nothing in it remarkable. His style is clear, perspicuous, and pure; but does not rise to eloquence or pathos;

pathos; the latter, indeed, we rarely expect in modern Epicureans. But the sentiments are worse than the composition; and we cannot but deeply feel for the young people who are trained up under such instructions, and who are taught to despise and to reject the most important principles of the Christian Religion.

Art. XI. *Christ's Lamentation over Jerusalem*; A Seatonian Prize-Poem; by Charles Peers, Esq. A. M. & F. S. A. of St. John's College, Cambridge: 4to pp. 16. Price. 1s. 6d. Hatchard, Picadilly-1805.

IN this poem Mr. Peers at once introduces the Redeemer of the world, pathetically lamenting the impending fate of 'his Father's city,' which he views from his favourite haunt, the Mount of Olives. This long soliloquy would have been more in character and more interesting, had it not dwelt solely on the awfully dark side of the picture; had it exhibited the happy contrast of the restoration of the Jews, and of that truly golden age, *when righteousness and peace shall cover the earth, and when the nations shall learn war no more.* A few rays of hope, at least, should have brightened the prophetic gloom.

The following may serve as a sample of the poem.

————— ' Be it then fulfill'd
 The consummation! pass a few short years,
 The day shall come, to whose event compar'd
 Whate'er in worst extremity of war,
 Famine, or pestilence, hath been sustain'd,
 Were lightest visitation; when the foe
 Shall cast his trenches up, and hem thee round
 In closest straits beleagu'ed; all the while
 Intestine discord raging, fiercer far
 Than the besieger's fury: —Happy then
 The barren woman! happy, not to know
 The pang of anguish which a parent feels,
 To hear the wailings of her infant, parch'd
 With quenchless thirst, and hunger unappeas'd.
 Woe to the city! when with raving eye
 Each on his fellow glares! —the lion tribe,
 Prowling the desert, spare their shaggy kind,
 Though stung with famine and athirst for blood:
 But oh! more monstrous strange and pitiless
 The daughter of my people! —it shall bleed
 Slain by her hand, the sucking babe shall bleed
 To slake a mother's cravings: —this fulfill'd,
 This cup of bitterness, the foe shall make
 His final onset, and the yawning breach,
 Clos'd up with dead, a last sad entrance yield.
 No more those warrior angels shall descend,
 Who in bright armour went in days of yore

To wield auxiliar thunders ; side by side
 With Joshua fought ; or smote th' Assyrian camp,
 And sent the great blasphemer baffled home:
 No arm shall be uprais'd, no spirit stand
 For Israel ; she shall perish, unrepriev'd,
 This ancient city, all her reliques proud
 Shall glut the fury of devouring fire. pp. 7, 8.

After a descriptive pause by the writer, the Messiah again soliloquises on the subject ; and the poet very properly concludes, by shewing us, that his awful predictions *have been fulfilled*. The versification is often vigorous, but perhaps never energetic ; the cadences are well varied and modulated, though they cannot strictly be called harmonious. The whole poem is in great want of the *mens divini*or ; the thoughts are just, rather than poetical, and the language is prosaic, though usually correct. Nevertheless, while there is but little to commend, there is nothing of importance to censure.

Art. XII. *An Essay on the Internal Evidence of the Religion of Moses*. Published in pursuance of the Will of the late Mr. Norris ; as having gained the Annual Prize instituted by him in the University of Cambridge. By Thomas Broadley, M. A. of Trinity College. 8vo. pp. 68. Price 2s. Cadell and Davies. 1805.

WERE the life of man sufficient for the task, it would be a curious, and perhaps a very useful experiment, to compare, by way of harmony, the innumerable tracts that have appeared in favour of revelation, from the venerable folio that embraces the whole scheme of man's redemption, to the modest pamphlet that lends its aid to the support of some particular and detached part of this glorious structure. It would be *curious* to see how the mass of evidence, that at present baffles infidelity, progressively arose ; and how different writers, with different powers, and different sources of information, struck out new light and new modes of argumentation, or trod in the footsteps of their predecessors. And it would certainly be *useful*, both to such an examiner himself, and to mankind, could the scattered rays be brought to such a focus, that inquiry might rest satisfied, and the truth of Divine Revelation present itself to every eye

' Full orb'd in its whole round of rays complete.'

With due deference to the respectable professor (Fawcett) who proposed the subject, we think the present too unwieldy and comprehensive for the limited pages of a prize essay. Nevertheless it is arrayed as pleasingly in modest novelty, as we could

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possibly expect. We remember, however, in former years, to have seen the whole 'Internal' and 'External Evidences of Christianity,' proposed, and were not disappointed to find the successful essay a mere catalogue of heads of mangled commonplace argument. How much better would it be to select some detached work of Revelation to be defended, or some objection to be combated, where the space required for erecting the battery, were less extensive; and where we might find some novelty of polemic defence of some kind or other. This has, indeed, been done occasionally; why not always?

Mr. Broadley commences with his proofs of the *genuineness* of the writings of Moses; and, perhaps unnecessarily, quotes Bishop Watson for the definition of genuine and authentic. We meet with nothing new here. He then proposes his subject, "What internal marks do these writings possess, by which their truth or falshood can be ascertained?" And he properly shews, that Moses could be no *impostor*, in his assuming the power of working miracles, because he by no means makes choice of those instances of a miraculous commission, which could possibly be *done in a corner*. But, on the contrary, appeals to the face of day, and to 600,000 of his countrymen, whom he led through the wilderness, for the truth of every miracle he performed.

'For the people *knew* whether they did hear a voice from the midst of the fire: they could not but know, during their residence in Egypt, whether the waters of the Nile were turned into blood; whether a murrain destroyed all the cattle; whether there were boils and blains on man and beast; whether there were hail, and fire mingled with the hail, so that the "fire ran along upon the ground;" whether the locusts destroyed what the hail had left; whether there was darkness for three days in the land; whether "the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of the cattle;" and whether the land of Goshen was alone preserved untouched by surrounding calamities;—its inhabitants, as it were, immortal, amidst almost all the ills which could befall mortality. Could they walk through the sea on dry ground, and be unconscious of the fact;—that sea, in whose returning waters they saw the armies of Pharaoh overwhelmed? Did they not taste of the waters of Marah? did they not eat food from heaven? did they not behold streams of water suddenly gush forth from a hard rock? Did they not see the pillar of fire by night, and the pillar of cloud by day?' pp. 11, 12.

Mr. B. next proves, that as a prophet too he was not an impostor. Because he did not predict such events as could flatter the people; nor did he foretel things likely to come to pass, or "the most natural effects of the most obvious causes."

Neither in the ceremonies and precepts he instituted, did he flatter national vanity, or the natural depravity and ruling passions of

of individuals. What denunciations, on the contrary, against their darling sin of idolatry! What expensive rites! What fatiguing marches, and war, through the wilderness amidst famine, pestilence, and death! Now, had they not been well convinced of a divine commission given to their leader, they never would have suffered all this. They did indeed say, that he *took too much upon him*, with his brother Aaron, but they did not dispute that authority from God which he constantly assumed.

The reasons are next assigned, why the Almighty saw fit to select some nation or people, to preserve the One True God in a lost and idolatrous world. And the question is answered very satisfactorily, "Why, though Moses had no intention to deceive, might he not be deceived himself?"

The internal marks of truth, in the moral doctrines of Moses, are next considered: in particular, his inculcating the worship of one God, in opposition to the wild and unhallowed systems of paganism. The sublime morality in the decalogue, 'which neither time nor circumstances have been able to invalidate,' is contended to be founded on the 'fixed and immutable principles of right and wrong;' and to be a system, which human reason, unaided by inspiration, could never have produced.

Though we regret, as every reader must do, the want of something by way of argument, or summary of contents, to assist the memory, and gratify us with the beauty of close order and method, yet we think the above is a fair analysis of this essay. The author's mode of treating his subject, considering how often the ground has been travelled, is not destitute either of solid or novel reasoning. We give no unfavourable specimen of both:

'Now no sagacious monarch, no able general, who would wish to attach to himself the respect and esteem of his adherents, would ever expose his imperfections to the inquiring eye of a fickle multitude. It is for him to remove to a distance from them; only to be seen, when seen to be admired; only to be heard, when he is heard with rapture; and then only to act, when something worthy of a king, or of one doomed to direct the destinies of a nation, is to be done. The majesty and brilliancy of his character are only to be beheld by vulgar eyes, and that but rarely; for, even then, repetition cloy: besides, what is often seen cannot long conceal its defects, and from imperfection once discovered, respect will vanish. But Moses is continually with the people. They observe him in the field, and in the tent; in public, and in private; he affects no empty display of virtues and talents which do not belong to him, but publicly proclaims his own offence against God, and the mortifying punishment consequent upon it. He repines not, he attempts no palliation of that offence to the people; yet the people do not forsake him, his authority over them suffers no diminution.' p. 40, 41.

When, however, in the midst of argumentative sober research
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concerning the genuineness of the Pentateuch, he quotes Milton, on 'Man's first disobedience,' &c. and, out of season, snatches an opportunity to tell us, how he likes the luminous sentences, and flowery periods of Burke,' we think he degrades the solid by the frothy, and speaks to our feelings and imagination, when he should be convincing our reason. The following passage also is very faulty in this respect:

'The sons of Britain may, in after times, be justly proud that the language of Burke was their native tongue; and the names of Newton, of Bacon, and of Locke, 'compatriot with their own:' they may be expected to preserve, with reverential care, their laurels from the blast of calumny, which would wither and destroy them: they will as far as in them lies, never suffer them to be torn from those brows they so justly adorn.'

Upon the whole, we think this little essay no contemptible evidence for the Divine Origin of the Jewish religion, and certainly superior to many academic efforts on similar occasions. The writer seems a *freshman* at the bar of criticism, but we do not despair of his *graduating* with no dishonour to himself, or to his *alma mater*.

Art. XIII. *The Greek-English derivative Dictionary*, showing in English Characters, the Greek Originals of such Words, in the English Language, as are derived from the Greek: and comprising correct Explanations from the most approved Lexicographers, of the Meaning of each Word. By William Burke. pp. 240. 12mo. Price 4s. 6d. Johnson. 1806.

WE are not disposed to deny, that a work of this nature has been long wanted; or that Mr. Burke's plan is, on the whole, judicious. Unfortunately, the execution by no means corresponds with the goodness of the design. We shall not cavil about dubious etymologies in general, nor about the author's neglect of conformity and analogy, in the derivations he proposes; but proceed directly to notice several faults, which materially detract from the merit of the work.

The first blemish that struck us, was the introduction of such words as the following: *acarpy*, barrenness; *clench*, argument; *lychnobite*, one that turns the day into night! (properly, who lives by candle light) *parergy*, something done by the bye; *evangelly*, the gospel; *arpagus*, a child that dies in the cradle! (we cannot account for this egregious absurdity;) *kenodoxy*, vain glory; *pseudodox*, false glory, &c. &c. These, we take upon us to say, are not English, nor Greek, nor anything else, but equally illegitimate and ugly. While the author has admitted these aliens to the rank of English words, he has
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shamefully excluded many that have been long naturalized, and have obtained the most respectable patronage. The reader will look in vain for such words as the following, many of which are of important and frequent use, and all are genuine and well recommended:—

Muse, Oread, Dryad, Nereid, Archangel, Archbishop, Archdeacon, chasm, chart, paper, stereotype, catechist, catechism, diaphanous, (not *diaphanic*) diagnostic, hectic, dipterous, apterous, &c. hyperbola, parabola, Triad, Iliad, Arcturus, Pleiades, Orion, pneumatic, aeronaut, cryptogamia, craniognomy, oryctology, conchology, entomology; and many more of less common application.—Words of inferior importance in all these classes are allowed a place in this dictionary.

We have also observed several other errors in the course of reference; for instance, *autography* (instead of *autograph*) is defined, a handwriting or manuscript—*arsenic* is derived from *aner* and *nicao*, instead of *arsen*, electricity is derived from *elco* to draw, instead of *electron*, amber. The most common meaning of *onyx*, a gem, is omitted, and it is said to be English for the finger nail. The following explanations are worth noticing; *Anabaptist*, one who holds or practices adult baptism, and rejects infant baptism! If any person could be found, who admitted infant baptism, and repeated it by adult baptism, he would certainly be an anabaptist: but Mr. B's definition is wholly inapplicable. *Monotheism* the doctrine of the Unitarians!—very true; and we are happy to add that all orthodox Christians of the present day are *Unitarians*. *Phlogiston*, a chemical LIQUOR very inflammable; the inflammable part of any substance!

We shall dismiss this well intended and really useful work, by submitting, to those of our readers who need it, the propriety of deferring their purchase till they hear of a *new and corrected edition*.

Art. XIV. *The Old Testament illustrated*: being Explanations of remarkable Facts, and Passages in the Jewish Scriptures, which have been objected to by Unbelievers and the proper understanding of which may be rendered conducive to a further acquaintance with the Christian Dispensation, in a series of Lectures to Young Persons. By Samuel Parker, 12mo pp. 376. Price 6s. Vidler 1805.

NO department of literature has been more generally cultivated of late than Biblical Science, and the accessions which it has received from the labours of the learned, have been great and important. The volumes of the traveller, the historian, the antiquary, the naturalist, and the poet, have been assiduously explored and made to contribute to the elucidation of the sacred writings. But we are sorry to have observed a prevailing

vailing tendency to carry these inquiries too far; to deduce, from ordinary causes, events in which the finger of God is manifest. Explanations of this description may serve to shew the ingenuity of their author, but they indicate a disposition to lessen our veneration for the Scriptures, to violate the sanctuary, and to 'rush in where angels fear to tread.' Our readers will have occasion to apply these observations in the course of the present article.

The object of the work under review 'has been to select from the writings of others,.... passages which have a tendency to elucidate various parts of the Old Testament, and to remove, or lessen, the objections of unbelievers.' The plan is certainly a good one, but we are of opinion that it might have been better executed. The author has in fact done little or nothing more than publish the contents of his common place book, and we have frequently been not a little surprized at his persevering abstinence from original observtion, where the subject evidently required it. His materials are derived from various sources principally Priestley, Farmer, Geddes, the new edition of Calmet's Dictionary, and Scripture Illustrated, by the Editor of that work.

As the contents of this book have been long before the public, we make the following extract from the lecture on the Story of Balaam, merely for the purpose of recording our indignant protest against so criminal a prostitution of sacred criticism.

"Dr. Geddes will not allow that there was any miracle in the case." "To me," says Dr. G. "There appears nothing so strange in the story of the ass, but the manner of telling it, and that ceases to be wonderful, when we recollect the oriental mode of narrating. Balaam is riding on his ass, on as yet a doubtful errand. The ass startles at something and turns him aside from the way, thrusts her master's leg against a wall, and at length falls down under him. All this he takes for a bad omen, and a sign that his journey is not agreeable to God. God is thence conceived to be angry with him, and an imaginary dialogue ensues between God and Balaam, as had before been supposed to be held between Balaam and his ass."

'Dr. Geddes then remarks, I believe there are few Gentlemen who have not held such dialogues with their horses. I have frequently conversed with mine, and indeed an occurrence once happened to me, not unsimilar to what happened to Balaam.'

We feel ourselves compelled to say that we cannot altogether acquit Mr. Parker of blame on this occasion. These lectures were delivered to young persons, and we are not disposed to approve of presenting such rash and unhallowed speculations to young and uninstructed minds; nor does it appear to us that the bad effects which are likely to result from such a mode of instruction, are by any means sufficiently counteracted by the
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false candour of the following observations, with which Mr. P. concludes the lecture.

"After having given you, my young friends, the sentiments of different writers on this subject, I must leave you to embrace that hypothesis which may after due thought seem to you best supported by solid argument.

"I will however just remark, that had we not reason to believe that the Jewish dispensation was the dispensation of miracles, and also that Balaam uttered expressions which may be viewed as indicative of a prophetic spirit—we might be inclined to consider Dr. Geddes's interpretation, not only as ingenious, but satisfactory. But allowing that miracles were wrought under the Jewish oeconomy, and that Balaam did predict future events; perhaps there may not be that difficulty in admitting that there was something miraculous in the circumstance referred to.—Whether it was a *real* or only a *visionary* transaction may still be a matter of doubt."

This is far from being the only portion of the work which we condemn on similar grounds. On the subject of religion, especially in a tutor, we expect *serious mature decision*, not a plausible indifference, always pernicious, and usually criminal. Friendship would never dictate such a careless tone on a question of prudential, commercial, or literary importance.

Art. XV. *Strictures on the Abolition of the Slave Trade*, addressed principally to the Christian Church. 8vo. pp. 26. Price 1s. Conder, Williams & Co. 1805.

TO the abolition of the slave trade we wish the public mind to be kept incessantly awake. We therefore deem every benevolent attempt to promote this desirable object, intitled to its share of praise. The writer informs us that these strictures were delivered in the form of a Sermon, on the late fast day; and that they would have appeared in a periodical publication, had not the limits of that work forbidden their insertion. Appearing in their present form before our tribunal, we pronounce them the well-meant forcible appeal of a mind suitably alive to all the serious importance of the subject which they discuss. But while the writer acts in his own character by addressing principally the Christian world, and discovers a heart imbued with the genuine principles of the Gospel, he has suffered his zeal to betray him, occasionally, into intemperance. We cannot approve of calling even slave dealers, "brute beasts." It is to their shame that, being men, they have so far abjured humanity as to display the brutal passions, which treat our fellow men as beasts. But even on such a subject as this, it is not permitted 'to bring a *railing* accusation against them.' J. S., for thus he subscribes himself, conceives that it is now peculiarly incumbent on Christians to step forward, in their religious capacity, as the
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avowed opposers of this gigantic iniquity. He proposes the following modes of resisting it.

' 1. The prayers of every individual Christian. 2. The prayers of every Christian family. 3. The prayers of every devotional assembly. 4. The prayers of every Church. 5. A day of Humiliation and Supplication. 5. Church Censures and Excommunication passed upon all Slave dealers and Slave oppressors.' p. 23.

We conclude with the following remark, which we trust will not be neglected, by those who have the means of applying it.

" In every department, society is very corrupt; but after all, *murder*, a most capital offence, is not (considering our population) very frequent. So guarded is the life of man in this country, that death is certain on conviction of an offender. No such provision is made for enslaved Africans: a planter may *kill* his slave without being guilty of *murder*; the crime is only petty, and often escapes with impunity.

Without charging individuals with the crimes this trade produces, the trade itself is the *grand murderer*, and therefore ought to be put to death. O my country, erect a scaffold for the execution of this old blood-stained destroyer; a scaffold so high that his death may be in the face of the whole world." pp. 7, 8.

Art. XVI. *Hints to Young Practitioners in the Study of Landscape Painting.* Illustrated by Ten Engravings intended to shew the different Stages of the Neutral Tint. By J. W. Alston, L. P. To which are added Instructions in the Art of Painting on Velvet. Second Edition. Svo. pp. 70. Price 7s. 6d. Longman and Co. London, 1806.

THIS work is the production of a professional man, who has combined some of the usual directions for the practice of the art of drawing and the use of colours, &c. into the pamphlet before us. They are very proper to be known, and regarded, especially by beginners. At the same time, we cannot help expressing our wishes, that the theory of the art had been laid a little deeper. The mind should first understand the reasons and causes of effects, to explain which, in a simple manner, is the great use of a master; and after the student has well comprehended what he proposes to attain, the manner of attaining it will seldom be attended with much difficulty. One reason of this is, that effects are infinitely diversified, whereas written rules are fixed; and young persons cannot be supposed to possess sufficient judgement to vary them according to the occasion.

Perspective should not be postponed to the last, as it is by Mr. A.; this science, with that accurate observation of nature, and of the principles of proportion, keeping, &c. to which it leads, is a necessary acquisition at a much earlier period.

Art. XVII. *The Trial of Richard Patch for the wilful Murder of Isaac Blight*; at Rotherhithe, on the 23d. of September 1805; at the Session-House, Newington, Surrey; on Saturday the 5th of April, 1806; taken in Short-hand, by Joseph Gurney, & W. B. Gurney. 8vo. pp. 300. Price 5s. Gurney, 1806.

THE feelings of the public have been strongly excited by the melancholy event which is here recorded. Almost universally acknowledging the prisoner's guilt, they have yet scrupled to admit the conclusiveness of the evidence against him; and while they were desirous that condign punishment should fall on an individual, whose crime was marked with every aggravation of atrocity, they dreaded increasing precedents of conviction, on the construction of circumstances. The subsequent behaviour of the unhappy criminal, confirmed the evidence on which the verdict was founded.—We understand that he never protested his innocence after the trial, though he would not explicitly confess his guilt; and we have also been informed, that, excepting this persevering silence, he exhibited every mark of contrition. A consideration of this dreadful occurrence should excite our gratitude to Divine Providence,—for ordering that detection which murder rarely escapes, and for preserving us individually from the access and dominion of temptation.

This report of such an interesting trial is well printed, and has the advantage of an index to the evidence, pleadings, &c. and a distinct plan of the premises, at Rotherhithe. Messrs. Gurneys' well-known abilities are a sufficient voucher for its accuracy.

Art. XVIII. *Memoirs of a Female Vagrant*; Written by herself. With Illustrations. 12mo. pp. 90. Price 1s. 6d. Burditt, 1806.

THIS interesting, and authentic narrative records the immorality, distress, and conversion of the writer; with some account of the happy effect her religious profession produced on several of her near relations. The memoirs are introduced by a prefatory letter from the Rev. S. Greatheed, who prepared them for the press, to Joseph Wilson, Esq. of Highbury-Hill; from which we transcribe the following remarks.

The display which is here afforded, of the vices and miseries of a vagrant life, may prompt the active beneficence of the present age, to regard the wandering classes of the poor, with that attention which is needful for their relief and reformation. It will, I hope, excite some thankfulness to divine Providence, in the hearts of those who are mercifully exempted from the wants and temptations of so deplorable a state of society; and some concern to rescue them, if possible, from imminent, and otherwise irretrievable ruin. A ray of light is here thrown on the different shades of their obscure condition; from the vagabond huckster, down to the ballad-singer, the beggar, and the gipsy. These out-

casts are a reproach to our nation, a pest to the country, and too often a fatal snare to unsteady and unwary youth. Should the worthy members of the 'Society for bettering the condition of the Poor,' be induced, by this pamphlet, to extend their humane and patriotic care to these numerous bands of semi-savages dispersed amidst our highly civilized countrymen, I shall rejoice in the accomplishment of so important an object.

To those, however, who duly prize the blessings of Christianity, the facts which are here detailed, will be contemplated in a still more affecting point of view. They will regard them as so many trophies in honour of Him, who 'came to seek and save that which was lost.' They will consider the writer of this narrative, as a wandering sheep, whom the great and good Shepherd pursued far from the fold, and carried back to it rejoicing. They will figure to themselves the angels of God exulting in the repentance of so hopeless a sinner, and will esteem it a privilege to join in the hymns of praise.' Pref. pp. 5—7.

The notes intended to illustrate or correct particular passages in this narrative, are pertinent and rational; and as we think the publication likely to be useful and entertaining to various classes of the community, and the profits are assigned to the distressed daughter of the deceased, we cheerfully recommend it to the notice of our readers. It affords another instance of eventual restoration from deep depravity, by the influence of early religious instruction.

Art. XIX. *Sermon occasioned by the Death of the Rev. Abraham Booth*, preached in Little Prescot Street, Goodman's-Fields, by James Dore; and a short Memoir of the Deceased, incorporated with the Address delivered at his Interment, in Maze-Pond; by John Rippon, D. D. pp. 98. Price 2s. Button, Burditt, 1800.

THE venerable man, whose lamented death at the age of seventy-two occasioned these discourses, was pastor of the Particular Baptist Church, in Goodman's-Fields, for *thirty-seven years*. Originally in an obscure situation, he had not the opportunity of acquiring classical learning, till he arrived at maturity; by diligent and persevering exertion he afterwards attained a respectable knowledge of the languages, and an extensive acquaintance with ecclesiastical and theological writers, of ancient and modern times. As an author he is well known in the serious world; his public services were eminently useful and devout; and his merits were generally acknowledged as a sensible, upright, pious, compassionate and amiable christian. Humility was a remarkable feature in his character; he constantly declined a diploma of D. D. which a foreign University would have presented; he never would consent to sitting for his picture, and in his will he particularly ordered that nothing should be said of *him*, in a funeral discourse.

This request affords Mr. Dore a singular and ingenious exordium to his sermon, and though, perhaps, he has not complied with it to the full extent of his friend's intention, yet he has not been guilty of any deviation that may not readily be pardoned. From the words of Balaam, 'the homage of vice to virtue', *Let me die the death of the righteous*, Mr. D. has raised a very sensible ingenious and impressive dis-

course. As we hope it will be extensively read, we shall not make any extract, although there are several pages that we could willingly transcribe.

The style of this sermon is correct, energetic, and even eloquent; the tone of thought is animated, and the expression glowing. We can easily account for a few pardonable luxuriations, considering how much the emotions of the friend, superadded to the warmth of the writer, must have relaxed the severity of revision.

Dr. Rippon, we think, does not appear before the public in very happy circumstances; his 'brief memoir' commences and concludes with an *address* to the spectators of the interment; and this double character of his performance renders it very awkward under any consideration. If the author thought it necessary to print his address, he might have composed a memoir separately, as his predecessors have done; the plan here adopted has the merit of singularity, but no other. The Account, however, of Mr. Booth's life, character and last moments, will be found very interesting, and the address to the church is suitable and striking. Dr. R. has fully availed himself of the silence to which the preacher was restrained; he has delineated the portrait of his friend with some minuteness, and has indulged his feelings in a lively strain of panegyric.

This Memoir is not ushered into our notice very auspiciously; a short advertisement prefixed, is yet long enough to contain the following curious sentence. After stating his apprehension that the address had not been enlarged sufficiently 'to meet the wish or gratify the expectations' of Mr. Booth's friends, the Dr. writes, 'However, *affection* has more in reserve, which may be laid at the feet of *candour*, when *friendship* has imparted additional lights, and *leisure* shall hear the voice of *requisition*.' We do not recollect ever to have discovered, in three lines of advertisement, such a group of personifications. Another instance of—we scarcely know what to call it—is Dr. R.'s exhortation to the survivors, not to build any hopes upon their recent connexion with so excellent a pastor—'Think not thus to say within yourselves, we have ABRAHAM to our father,' &c. ! The charms of this unlucky coincidence were irresistible; Dr. Rippon introduced it into his pulpit, and preached a funeral discourse from Galatians iii. 19. 'So then they which be of faith are blessed with faithful Abraham.'—As the word BOOTH occurs in several passages of the Old Testament, we trust that the ingenious author, in justice, took occasion to notice *them* also in the course of his sermon. *Monumental durability*, we shall have the candour to consider as a press error, for a *durable monument*. We might fairly object to several quaintnesses, to the awkward, and needless running titles, and to the inconsistency of retaining the epithet *Reverend* in some parts of this publication and omitting it in others; but these oversights, though they blemish a valuable pamphlet, cannot affect its usefulness to the reader. Into his hands we commit it, with the assurance, that his time will not be misemployed in the perusal.

We understand that some posthumous works of Mr. Booth will shortly be published, and that a uniform edition of his Theological Writings, many of which are out of print, is also in contemplation.

Art. XX. *Poetic Sketches*; by T. Gent, (Yarmouth) 12mo. pp. 120. Price 4s. 6d. Rivingtons, 1806.

MR. Gent sometimes attempts the pathetic and sometimes the ludicrous; we are sorry that he cannot be complimented on more than a moderate share of poetical genius; and that the beef and beer, for which he professes a partiality, is not likely to reward his labours. Much worse poems, however, have certainly been printed, and if the author were more vigilantly to consult the grammar, the spelling dictionary, and the rules of decorum, he might escape reproach, though we fear he would not obtain admiration.

Art. XXI. *Rudiments of Reason*, or the Young Experimental Philosopher: being a Series of Family Dialogues in which the Causes and Effects of the various Phænomena of Nature are rationally and familiarly explained. A new Edition carefully revised and enlarged; by the Rev. Thomas Smith. 12mo. pp. 386. Price 5s. Harris, 1805.

WE can scarcely account, on any principle sufficiently respectful to the Reverend gentleman, whose name is prefixed to this volume, for its antiquated and erroneous doctrines. The philosophy of Newton, a system of demonstrable propositions, which has endured the scrutiny and received the approbation of successive generations, is stated in a manner sufficiently accurate and explicit; but the design of the work required that it should not be limited to this subject; and we are sorry to observe that the majority of the author's explanations of those phænomena which require the aid of recent discoveries, is either involved in the mysteries of alchemy and occult qualities, or referred to a gratuitous and inadequate hypothesis.

On the subject of fire, our young Philosophers will, perhaps, be surprised, but certainly not much instructed, by the following quotations which are to be found within the compass of a few pages;

‘ *Lady Caroline.* The bamboo, a sort of Indian cane, when we rub two pieces of it together produces fire in the same manner as flint and steel. Give me the reason of this, Elizabeth.

Elizabeth. The friction excites the *sulphur* which this body contains in great quantity, and breaks the little inclosures in which it is packed up.

Farther ‘ The essential oils of plants are very inflammable liquors which chemists consider as a large quantity of *sulphur* introduced through a small portion of phlegm.’

Phlogiston itself were surely preferable to this visionary *sulphur*, of which no particle is discovered in most of these inflammable bodies.

‘ *Lady Caroline.* When spirits of nitre are poured over mercury, why Fanny, do they produce an effervescence or ebullition, and a sensible heat?

Fanny. Because the acids of the spirits of nitre are introduced with vigour into the pores of the mercury, strike violently against the sides of the vessel, and *expel* the igneous particles!’

Lady

Lady Caroline. Can you, Elizabeth explain to me the nature and substance of thunder?

'Elizabeth. It is a mixture of exhalations, subject to inflammation by fermentation, or through the shock and pressure of the clouds which the winds agitate and violently impel against each other!'

Surely the author or reviser of these dialogues must have some singular antipathy to Franklinian electricity and modern discoveries, or such exploded fermentations would never have been revived.

We would by no means discountenance any rational attempt to disseminate useful knowledge, and especially to accommodate it to the taste and capacity of youth, but it is unpardonable in the year 1805 to inform them that '*Mercury or Spirit* is the great principle of all metals, the first of fluids or flowing bodies and only second of heavy ones, as gold alone is heavier.'

Again that '*Sulphur or Oil* is a mixed inflammable body made up of fire, oil, water, and earth!'

'*Salt*, a mixed body, of which earth is the predominant or first principle, water the second and fire the third,' &c. &c.

The book contains a large quantity of instructive and interesting matter, and in its former shape obtained an extensive circulation. We are sorry to say, that it is so contaminated by error as to be utterly improper for the use of children; and before we can excuse the editor or reviser for suffering such a work to reoccupy the press, we expect him to make affidavit that he has taken a nap for half a century in the cave of Epimenides.

Art. XXII. *The Metaphysic of Man*; or the Pure Part of the Physiology of Man. Translated from the German (recently published) of J. C. Goldbeck; by S. F. Waddington, M. D. 8vo. pp. 181. price 5s. Highley, 1806.

WE should not deem it necessary to notice this *queer* book, but for the purpose of warning the reader against an idea, which might be suggested, by its imposing title, that it contains any useful or interesting discussion. It ascribes active agency to unorganised matter, in a manner perfectly mysterious and gratuitous; and derives from its inherent powers and appetencies, every process of animate and inanimate nature; it *tends*, consequently, to supersede the idea of an efficient supporter, and even Creator, of the world. This *speculation* which the Dr. has made in his German travels, we are willing he should engross to himself unmolested; it might else have the same effect on our intellects which it unfortunately appears to have produced on his own. It is a cobweb of subtile obscurity, spun *a la Kant*; and is doubtless destined to repose in congenial darkness.—A work which few will regard, and still fewer understand, must quickly drop into oblivion.

As a praxis, however, for the reader's ingenuity, we subjoin an extract from the dedication to his Royal Highness the Prince of Wales, who, the translator 'is confident, will find leisure to peruse the work!' It is, we presume, one of those passages, on which, in compliment to our feeble powers, Dr. W. flatters us with the hope of explanatory prelections!

' May

' May your Royal Highness truly believe that grand axiom 'All knowledge is power;' That the individual and aggregate expansion of the mind is the prime duty of man; and, *that, thrones are, in fact, the irradiations of those intellectual organical powers by which they are environed, recognised, and established.*'

Art. XXIII. *Wild Flowers*; or Pastoral and Local Poetry. By Robert Bloomfield, &c. 12mo. pp. 132. Price 4s. 6d. Vernor & Co. Longman & Co. 1806.

WHOEVER is acquainted with Mr. Bloomfield's former publications, will know what to expect in the present. He has derived the degree of celebrity which he enjoys, not merely from the circumstance of his ungenial and obscure situation in early life, but from his just and minute sketches of rural scenery and manners, from his simplicity of conception and expression, and from the honest and generous tone of sentiment which prevails in his productions.

Of the poems which constitute the present small volume, those which are the longest will be the most acceptable. One of these, *Good Tidings or News from the Farm*, is an animated poem, in praise of the Vaccine Inoculation as a preservative against death, blindness, and particularly deformity. In this poem, the unhappy fate of the amiable Lee Boo, is suitably introduced.

From the account of a Visit to Ranelagh, we quote the following descriptive stanzas :

' A thousand feet rustled on mats,
A carpet that once had been green;
Men bow'd with their outlandish hats,
With corners so fearfully keen !
Fair maids, who at home in their haste
Had left all clothing else but a train,
Swept the floor clean, as slowly they pac'd,
And then—walk'd round and swept it again.'

' A bell rang, announcing new pleasures,
A crowd in an instant prest hard,
Feathers nodded, perfumes shed their treasures,
Round a door that led into the yard.
'Twas peopled all o'er in a minute,
As a white flock would cover a plain !
We had seen every soul that was in it,
Then we went round and saw them again.'

There thousands of gay lamps aspired
To the tops of the trees and beyond;
And, what was most hugely admir'd,
They look'd all up-side down in a pond!
The blaze scarce an eagle could bear;
And an owl had most surely been slain;
We return'd to the circle, and there——
And there we went round it again.

'Tis not wisdom to love without reason,
 Or to censure without knowing why :
 I had witness'd no crime nor no treason,
 'O Life, 'tis thy picture,' said I.
 'Tis just thus we saunter along,
 Months and years bring their pleasures or pain ;
 We sigh midst the *right* and the *wrong* ;
 —And then *we go round them again!*'

pp. 84, —87.

If it be true that Mr. B. had not witnessed any crime in this place of promiscuous resort, he is one of the few who have not, among the many who have. When we advert to the waste of time that might be employed and even amused to better purpose in numberless pursuits, to the waste of money which indigence and misfortune solicit from every visitor in every street he traverses, and especially to the facilities and temptations which this scene of gaiety afforded to vicious inclinations, we are disposed to think that Mr. B. shut his eyes, or stifled conviction. From the uniform moral tendency of his poems, we suppose that, by *right* and *wrong*, he alludes to pleasure and pain; but the passage is liable to misconception, and at the first reading we imagined that he wished to clothe, in easy sentimental language, what we should call *wilful sin*.

This work, which contains eleven songs, tales, and soliloquies, will on the whole gratify many readers; though it may not bear a comparison with his *Rural Tales*.

Art. XXIV. *Typographical Marks*, used in correcting Proofs, explained and exemplified; for the use of Authors. By C. Stower, Printer. 8vo. pp. 16, with a Plate shewing the Nature of Errata and Emendata. Price 1s. Longman & Co. London, 1805.

THIS little tract is useful enough to gentlemen, to whom the nature and conduct of the press is new, as it contains what is indispensably necessary to every one, who superintends a work while printing: but to any who desire further information, which no professional man, whether author or editor, ought to be without, we recommend a perusal, at least of a printer's grammar.

Art. XXV.

בחנות עולם

Or an *Investigation of causes arising from the Organization of the World*, in which Man is particularly interested: written by Rabbi Jadaia, of Barcelona, Spain, containing Theological and Metaphysical Sentences; translated into English, by Rabbi Tobias Goodman. Alexander. London, 1806.

WE have received the first Number of this work, which comprizes the Hebrew original, with an English translation on the opposite page. It is introduced by 'a Dedication to the most Rev. Solomon Hirschel, presiding Rabbi of the German Jews in London,' which proves that an acquaintance with the panegyric style is not confined to Mr. Valentine, whose dexterity we noticed in our last number.

A trans-

A translator may be allowed to entertain a moderate share of partiality for his original; but whether such be the extent of Mr. Goodman's partiality, we are unable to determine, as the work is not before us. We shall therefore only transcribe his slight account of the author, with the opinion of Buxtorf on this performance.

"The author of the following work, a translation of which, from the original, is now, for the first time, attempted in English, to gratify the admirers of the beautiful and sublime, and benefit the learned reader, was held in high esteem and distinguished repute by those of his own nation. What Homer obtained at Athens, and Virgil in the capital of Italy, our author enjoyed. The Rabbi Jadaia lived in the thirteenth century; he was, by birth, a Spaniard, and resided at Barcelona. His stile is bold, animated, and ferid—his instruction superlatively good—his object dignified with universal approbation. This work is called, in the original, 'Bechenas Olam,' which may be justly rendered, Examination of the World. It contains philosophical, theological, and metaphysical sentences. Buxtorf (a name which needs only to be mentioned to command confidence and respect) calls it the light of the century in which the author lived. So high an encomium from so learned a man, could not surely have been bestowed on an insignificant production.

"He thus speaks of it in his *Bibliothèque des Rabbins*. 'The examination of the world is an excellent production, equally valuable for the stile, as important for the dignity of the subject. It treats of the vanities of the world; and discovers those means, by which man may attain the summit of all felicity, the enjoyment of heaven; and this, with so much perspicuity, dignified with so much eloquence of persuasion, and energy of argument, that even to imitate his stile constitutes an enviable eloquence.'" pp. 4, 5.

To those who value the opinion of Buxtorf, such a commendation will be sufficient. As to the translation, we fear it will prove rather diffuse than energetic: and from what we have seen of the translator's prose, we cannot help wishing that the MS. were submitted to some competent English scholar; as we hold for a maxim, that whatever is worthy of being done is worthy of being done well.

Art. XXVI. *The Young Lady's and Gentleman's Atlas*, for assisting them in the Knowledge of Geography. By John Adams, Teacher of the Mathematics, at Edmonton. 8vo. pp. 41. with 24 plates, price 9s. London, Darton and Harvey, 1805.

THIS is a useful little compendium, and may be serviceable to those who do not possess works of larger extent. The introduction contains a brief abstract of the principles of Astronomy; definitions of principal points, circles, &c.; and an ideal map, comprising what are intended as illustrations of the chief terms used in geography. We might remark on this map, as on most others professing to answer the same purpose, that it is more *fanciful* than *natural*; and in many points, can scarcely pretend to probability. Would it not be better, to instance *Islands*, by referring to actual islands, as *Britain*; and mountains, lakes, rivers, &c. by mentioning those most likely to interest the youthful mind, by being within its recollection?

The

The plates are sufficiently well engraved, but are too highly coloured : they are accompanied by concise accounts of the countries they represent.

Art. XXVII. *Lecteur Francois* :—ou Recueil des Pieces en prose et en vers, tirées des meilleurs Ecrivains &c. Par Lindley Murray, Auteur d' une Grammaire Angloise &c. Seconde Edition revue and corrigée, 12mo. pp. 400 price 4s. 6d. Longman and Co, Darton and Harvey, London, and Constable and Co. Edinburgh 1806.

MR. Murray's exertions are directed to one of the noblest objects : they are judicious, unremitted, and, we rejoice to add, particularly acceptable to the public. His works are distinguished, from the mass of school books, by a correct style, a refined taste, and especially by a vigilant subservience to morality and religion. As the publication now before us may not be known to all our readers, although it has reached a second edition, we observe that it consists of various instructive and interesting pieces, extracted from authors of celebrity, chiefly in the Augustan age of French literature. The prose and poetical department comprise, respectively, narrative, didactic, descriptive, pathetic and miscellaneous articles. Most writers of eminent reputation have furnished contributions to this performance, and the young scholar is here provided with an assortment of almost every species of composition. An appendix of nearly thirty pages is usefully devoted to biographical sketches of the various authors ; whose works, read in connection with their lives, mutually derive and confer a degree of interest which no other method would afford. The memoirs are succinct and well written ; they contain, among other illustrious names, those of Boileau, Bossuet, Buffon, De Lille, Fenelon, Racine, Rollin, Rousseau, Saurin, and Sevigné. Antoine de la Pluche, we observe, the celebrated author of the *Spectacle de la Nature*, is erroneously called Antoine Pluche. There are passages in many other eminent authors, even in Voltaire, which might be properly introduced as specimens of their manner ; the due limits of the present work, of course, prevented a more extended selection, but Mr. M. will perhaps be induced to complete his plan by publishing a ' Sequel.' An introduction to the present work, is now we understand, in preparation. This volume follows the uniform size, neatness, and accuracy, of Mr. Murray's productions. It is a valuable addition to the juvenile library, not merely as being free from the gross defects of other collections, but as affording the student such an introduction to French literature as is no where else accessible.

Art. XXVIII. SWEDISH LITERATURE.

SVENSK *Zoologi*, or a history of Swedish animals, is a useful work, conducted by M. BILLBERG, in Gottland, and the well-known M. S. W. PALMSTRUCK. The first Number with six coloured plates, is lately published. Stockholm, 1806.

M. HERMELIN has also published *Forsök till en Mineral historia öfver Lappmarken*, an Essay towards a mineral history of Lapland. Stockholm, 1806.

The first part of the Maps of Sweden by the same nobleman, is now completed. It is divided into three compartments, each of which has a preface

preface and vignette. The first contains, A map of Sweden, strictly so called; and of the northern provinces the following: Vester Botten, Vester Norrland, Herjeadalen, Helsingland, Gestrikland. The second Maps of Finland, and of the following governments: Uleaborg, Wasa, Abo and Bjorneborg, Nyland and Tavastehus, Kymmenegard, Savolax and Karelen. The third the government of Dalekarlia, in five Maps, and also the governments of Stockholm, Vesteras, Upsala, Orebro, and Nykoping.

Beskrifning öfver Kemi Lappmark, description of the Kemi Lappland, by WAHLENBERG. Stockholm, 1806.

Of the *Collections in the Science of Practical Mineralogy*, &c. by SVEDENSTJERNA and LIDBECK, which we noticed in our last, the second number has now appeared. Among the subjects it contains are: *The Process of Melting*; Extract of a letter from Mr. de NAPRIONI, to Mr. WERNER, concerning the *Mount Taberg*, in the Province of *Smaaland*, together with a note by Mr. *Werner*; Description of the French *Flattening-mills, mint-rollers, &c.*; Description of the different *Steam Engines* in England, from IMISON's *Elements of the Sciences and Arts*, translated by C. D. AF UHR, Mine-master general.

Another article of importance and interest in the rising literature of this country is, *Swedish Translations from the Latin Poets*, by J. O. WALLIN. This is the same young gentleman, who last winter so agreeably surprized the Swedish Academy of Stockholm, at their annual festival in that metropolis. Our readers know that this Academy confines its attention exclusively to the Swedish language. It consists of only eighteen Members, and the king as its patron. It was instituted by GUSTAVUS III. in the year 1786; it has contributed much to the elegance of the Swedish language, and its publications are universally esteemed. Every year about Christmas, it distributes prizes, in the presence of the Royal Family and a numerous assembly, to the authors of the best Oratorical or Poetical Essays, which are sent for its approbation. The subjects are frequently given out by the Academy, but more commonly left to the choice of the competitors. Here it was that the author of the present translations, after his essays were read, and the sealed name-billet affixed to each was opened, burst suddenly from obscurity into renown. The highest prize in three different branches of poetry were unanimously adjudged to this Dalekarlian Youth; and successively presented to him by the President, amidst the acclamations of the spectators.

Art. XXIX. GERMAN LITERATURE.

THE following attempts towards the elucidation of the Mythology of the Ancients have lately appeared in Germany:

The historical point of view of the Ancient Mythology is developed in a new and original manner in "*Theogenie Untersuchungen über den Ursprung der Religion des Alterthums.*" (Theogony, or Inquiries into the origin of the Religion of the ancients. By C. D. HULLMANN, Professor at Frankfort on the Oder.) Berlin, 1804. pp. 302 8vo.

The remarkable coincidence between all the nations of antiquity with regard to their principal divinities, religious rites, and mythological notions,

tions, leads the author to conclude, that they must have had one common basis, which can have been laid only at one particular time, and of which the origin lies not in the nature of man, but must be of a positive and historical kind. The first part of the work frames seven leading principles out of the most ancient facts, which the author has previously exhibited in a connected series, and deduces from them the mythological and religious inferences. Chaldea is, according to this author, the true native soil of the oriental system of Religion. The Egyptian religion and mythology, as well as the Greek, also derive their origin from anterior Asia.

In the second part, he combats the opinion that the zodiac was founded upon astronomical knowledge, and the most ancient calendar for the division of time: he represents it, on the contrary, as a general mytho-chronological record of the most ancient data of history.

Of a similar tendency is "*Tas openbuch der Vorzeit au das Jahr 1805* Manual of Antiquity for the year 1805. By I. F. von. Koesch, Colonel of Engineers in the service of the elector of Wirtemberg, &c. Stuttgart.

This is merely an epitome of another work, which the author intends to publish under the title of "Elucidation of the most ancient History, Geography, Genealogy and Chronology of the human race." This author derives his views from two sources; namely, from the comparison of the traditions of the different nations, which must be well distinguished with respect to time, place and import; and from the comparison and derivation of the similar words in different languages. The arbitrary use which he makes of Ancient History, leads him into several untenable hypotheses. The following may serve as an example. *Cain*, in mythology *Oceanus*, also *Protogonos* (the first-born), in the original language named *On* and *An*, came to Media, where he founded a new empire. His son *Chronus*, (from which appellation the words *Corona*, a crown, and *Throne* are derived, he being the first who wore a crown), once reproached him with the murder of his brother, which *Chronus*, called also *Ilus* by Sanchoniathon, had learnt, while he was still in Assyria, from his grandmother, *Eve*. Next follows a very eccentric account of the dethronement and castration of *On*. The author can hardly expect that such chimeras of his fancy will meet with the approbation of his readers.

A work of greater merit than the two preceding is, "*Die Feste von Hellas*," &c. The festivals of Greece, considered in a historical and mythological point of view, and for the first time elucidated according to their meaning and intention. By M. G. Herrmann, part i. 588 pp. part ii. 596 pp. large 8vo. Berlin 1803.

The author, who now resides at St. Petersburg, is already known to the world by two publications, (his *Compendium of Mythology*, containing the *Mythology* according to Homer, Hesiod, and the Lyric poets; and the *Astronomical Mythology*, in 3 vols; and his *Mythology of the Greeks*, for the use of higher classes in schools and academies, in 3 vols.) as a learned and acute inquirer into ancient mythology. Undoubtedly the mythology of the Greeks, as well as their religion, political constitution, cultivation and arts, cannot be fully understood without an acquaintance with their festivals. What the author's predecessors had written upon this subject, he wished to arrange, combine, accompany

pany with reasoning, and, while he studied suitable brevity, exhibit on so comprehensive a plan, that the classical student might be enabled to avail himself of his work, as a book of reference and commentary on a great number of passages in the ancients; that the historical inquirer might find many facts connected with festivals more accurately described; the philosopher meet with a variety of data relative to the history of the human race; and the general reader find in it an ample fund of interesting entertainment. He has certainly in many respects surpassed all who have preceded him.

In a second edition, the author intends also to give a more particular description of the temples in which the festivals were celebrated.

At the Easter fair 1805 the following important bibliographical work appeared:

Dr. Panzer's Annalen der aeltern Deutschen Litteratur, &c. Dr. Panzer's annals of the more ancient literature of Germany, or notices and accounts of the books which were printed in the German language, from the year 1521 to 1526. vol. ii. Nuremberg 1805. 495 pages large 4to.

Dr. Panzer, whose abilities in bibliographical literature are well known, intending to supply the deficiency, which Maittaire had left in his bibliographical annals, with respect to the books printed in the German language during the first period of the art, published in the year 1788 the first volume of these annals. In this work he has, with indefatigable industry, noticed, arranged, and described, with as great accuracy as it was possible for a single individual to do, all the books that were printed in the German language from the year 1462 to 1520. In the year 1802, he published an appendix to this volume, in which he not only rectified the errors of the first volume, but also gave accounts of 767 additional books, not before noticed.

The second volume comprehends 2125 books printed from the year 1521 to 1526. The reformation has furnished the principal part of this number. Accordingly but few of the books published during this period are upon historical, mathematical, and astronomical, (or rather astrological) subjects. Of translations from the Latin classics into German, this period has only two, namely Cicero de Senectute, 1522, folio, and Livy, printed at Mentz in folio 1523.

It is greatly to be regretted, that by the death of the learned author, in the course of the present year, these annals, which were to have been carried down to the year 1546, are left incomplete.

ART. XXX. SELECT LITERARY INFORMATION.

•• Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price, of such works; which they may depend on being communicated to the public, if consistent with our plan.

Mr. Thomas Cook proposes to publish by subscription, a new and complete edition of the Works of Hogarth, with his Life and Descriptions moralized, the whole to make two volumes in quarto, to

be delivered in eight parts, each of which will contain ten sheets of letter-press, and fourteen prints, engraved by Mr. Cook. The Life is reprinted from Mr. Nichol's Anecdotes of Hogarth, greatly corrected

and enlarged by that gentleman, who has given the engraver permission to make use of that work. The first part is intended to be ready about the middle of this month, and will be continued every three months.

Mr. Partridge, of Boston, is about to print a small volume for the use of justices of the peace, to be entitled, *An Epitome of the Law Concerning Settlements, Orders of Removal, and Appeals against such Orders.*

Dr. Willan has in the press, a work on the Cow-pox, and on its varieties and anomalies; to be illustrated by engravings, in the manner of his work on *Cutaneous Diseases.*

By the death of Mr. H. S. Woodfall, the copy from which the genuine edition of Junius's Letters, was printed, together with a great number of private Letters, written to the former gentleman, by that celebrated writer, illustrative of his personal character, and of many of his objects in writing and publishing those letters, have come into the possession of Mr. G. Woodfall, son of the above Mr. H. S. Woodfall, who proposes immediately to print a new edition of them, on the plan at first proposed by the author. It is intended to give fac-similia of several, in order to exhibit the hand writing in which Junius's Letters were sent to the press.

Mr. J. Morfitt, a barrister of Birmingham, distinguished by his literary talents, has circulated proposals for publishing in 1 vol. 8vo. with plates, a complete *History of the Trade and Manufactures of Birmingham.*

Mr. Landseer has in the press, *Lectures on the Art of Engraving*, delivered at the Royal Institution.

Mr. Adolphus, author of a *History of England*, will shortly publish in four octavo volumes *The Political State of the British Empire*, military and civil.

Mr. Hutchinson, of Southwell, is preparing for the press, an *Essay on the Narcotic Powers of the Tartrate of Antimony*, introduced into the System, by the *Cutaneous Absorbents.*

Mr. W. Wobd, F.L.S. has in the press in 3 vols. 8vo. illustrated by numerous plates, *Zoography, or the Beauties of Nature Displayed*, in a description of birds, beasts, fishes, &c.

E. S. Waring, Esq. of the Bengal Civil Establishment, has in a state of forwardness for publication, a *Tour to Sheeraz*, by the route of Kazroon and Feerozabad,

with remarks on the manners &c. of the Persians.

A *Picture of Glasgow*, with a Map, is nearly ready for publication.

A work is printing at Glasgow, on the *Excision of Carious Joints*; comprehending the Cases of Mr. Park, of Liverpool, and Mr. Moreau of Bar-sur-Ornain, with *Observations*, by Dr. Jeffray of Glasgow College, accompanied by illustrative engravings.

The Rev. Dr. Parry is preparing a new edition of *Addison's Evidences of the Christian Religion*, with a translation of the learned and very useful *Notes of M. Seigneux de Correvon*, of Lausanne.

The following Works are expected to appear shortly.

An Edition of *Dr. Johnson's Poets*, in a cheap compressed form, in 8 vols. 8vo.

Naval Anecdotes or Illustrations of the British Nautical Character.

A volume of *Letters on Interesting and Important Topics*, addressed to the daughter of a nobleman, by Miss Hamilton.

A new edition of *Pope's Homer*, with the late Gilbert Wakefield's Notes.

An edition of *Mr. Whiston's Translation of Josephus*, in 4 vols. 8vo.

A voyage to *Cochinchina*, in 1792, 1794, by John Barrow, Esq. F.R.S. Author of *Travels in Southern Africa*, and *Travels in China*, 4to. with engravings.

A new edition, with numerous revisions, is in the press, of *Mr. Belsham's History of William and Mary*, and *Queen Anne.*

Memoirs of the late Mrs. Crouch, written by herself.

A new edition of *Dr. Carr's Lucian.*

A new and enlarged edition of *Mr. Bigland's Letters on Modern Europe.*

Mr. Pinkerton's Recollections of Paris. The 7th, 8th, and 9th vols. of *Mr. John's Translation of Froissart's Chronicles.*

A *Selection of Scotch Historical Ballads*, with illustrations, by Mr. Finlay.

A second volume of the *Chronological History of Voyages and Discoveries in the South Sea*, by Capt. Burney.

The Poems of Ossian in the original Gaelic, accompanied by a Latin translation.

TURKEY.

An *Almanac* has been printed at Constantinople under the Direction of Abdorahman. This is the first Production of the kind, at the Turkish Press.

Art,

Art. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

The Land Measurer and Farmer's Assistant, containing tables of the value of mowing, reaping, hoeing, &c.; by J. Matthews. 3s.

A Treatise on the Origin, Qualities, and Cultivation of Moss Earth; by Wm. Aiton, Writer, Strathaven. 8vo. 3s. 6d. fine, 4s. 6d.

FINE ARTS.

Anacreon; Engravings after Drawings by R. K. Porter, Esq. In six numbers. 10s. 6d. each.

Laporte's New Drawing Book, Lessons in Landscape, &c. No. 1. 12s.

BIOGRAPHY.

A Biographical Index to the present House of Commons; by J. Wilson, M.A. 12mo. 9s. 6d.

Genuine Memoirs of Lord Viscount Nelson; by Mr. Harrison. Vol. I. 10s. 6d. or fine, 1l. 1s. To be completed in two volumes.

EDUCATION.

A New and Easy Guide to the Pronunciation and Spelling of the French Language; by Mr. Tocquot, M.A. 2s. 6d.

The Magic Lanthorn; or, amusing and instructive Exhibitions for young People, with plates; by the Authoress of Short Stories, &c. 6s.

HISTORY.

A Compendium of Chronology, intended also as a short Introduction to History, for the Use of the Young Gentlemen at Linton School. 2s.

Illustrations of Scottish History; containing, among other interesting tracts, a Journal of the Transactions in Scotland, during the contest between the adherents of Queen Mary and those of her Son in 1570, 1573; by Richard Baunatyne, Secretary to John Knox, the Reformer. 8vo. 15s.

LAW.

Trial of R. Patch, for the Murder of Mr. J. Blight, taken in short hand, by J. and W. B. Gurney. 8vo. 5s. Another edition, 2s. 6d.

MEDICINE.

The Vaccine Contest; or Mild Humanity, Reason, Religion, and Truth, against fierce unfeeling Ferocity, overbearing Insolence, mortified Pride, false

Faith and Desperation; by W. Blair, M.A. 2s. 6d.

Surgical Observations on Health; by Mr. Abernethy. Part II. 8vo. 6s.

Observations on Abortion; by John Burns. 8vo. 4s. 6d.

A Practical Treatise on the Diseases of the Stomach, and of Digestion; by A. D. Stone, M.D. 8vo. 6s.

MILITARY.

The Annual Army List, for 1806, containing a List of all Officers of the Army, and Royal Marines, on Full and Half-Pay. 8vo. 13s.

MISCELLANIES.

A Sporting Tour through various Parts of France, in 1802; by Colonel Thoroton. two vols. royal 4to. 3l. 13s. 6d.

Engravings, with a descriptive Account in English and French, of the Egyptian Monuments in the British Museum. No. III. 1l. 1s.

A Musical Grammar, in Four Parts, Notation, Harmony, Melody, and Rhythm; by Dr. Callcott, Organist of Covent-Garden Church. 8vo.

Flowers of Literature, for 1805; by F. W. Blagdon. 12mo. 6s.

The Temple of Truth; or, the best System of Reason, Philosophy, Virtue, and Morals, analytically arranged. 8vo. 8s.

A Compendium of the Anatomy, Physiology, and Pathology of the Horse; by B. W. Burke. 12mo. 6s.

A Letter to the Right Rev. the Bishops; containing a Counter Representation to the Statements laid before their Lordships, in a Letter from the Committee of the Philanthropic Society, relating to their intended Chapel, and in a Memorial to the Lord Chancellor; by the Rev. J. Brand, M.A. 1s. 6d.

A brief Account of the Proceedings of the Committee, appointed in 1805, by the yearly Meeting of Friends of Pennsylvania, New Jersey, &c. for promoting the Improvement and gradual Civilization of the Indian Natives. 1s.

Letters on Natural History; by J. Bigland. 12mo. 9s.

A Brief Account of the Proceedings of the Committee, appointed by the yearly Meeting of Friends, held in Baltimore, for

for promoting the Improvement and Civilization of the Indian Natives. 1s.

An Account of the Sufferings of Tho. O'Neil, a British Officer, confined in the Prison of the Conciergerie, written by himself. 8vo. 5s.

Observations on the Plan for training the People to the Use of Arms, with reference to the subject of Sunday Drilling; by T. Gisborn, M. A. 1s.

A Letter addressed to the Right Hon. W. Windham, Secretary at War, on the subject of exercising Volunteers on the Sabbath Day; by a Lord of Parliament. 1s.

Oration, delivered at Pontcysylte Aqueduct, on its first opening, Nov. 26, 1805; by R. Hunt, Esq. 2s. 6d.

Counting House Lexicon, in the English, German, Dutch, Danish, Swedish, French, Italian, Spanish and Portuguese Languages. 8vo. 1l. 5s.

Waaren Lexicon, or Dictionary of Merchandize, in Twelve Languages. 3 vols. 8vo. 1l. 6s.

An Address to the Right Hon. W. Windham. 1s. 6d.

A Letter to Wm. Wilberforce, Esq. on the Justice and Expediency of the Slave Trade; by R. Heron, Esq. 4s.

Memoirs concerning the Commercial Relations of the United States with England; by Citizen Talleyrand. 8vo. 3s.

POETRY.

Ulm and Trafalgar. 1s.

Palestine, a Poem, in Blank Verse, written for the Prize at Oxford, in 1803. 1s. 6d.

Human Life, a Poem, in Five Parts. 6s.

The Reign of Philanthropy, or the Auspices of the New Ministry, a Poem, with Characteristical Notes, 4to. 2s. 6d.

Miscellaneous Poetical Translations, with a Latin Prize Essay; by the Rev. F. Howes, A. M. 8vo. 4s. 6d.

The Birds of Scotland; by James Graham. 12mo. 7s.

Home, a Poem. 12mo. 5s.

Thoughts on the present Situation of England, a Poem. 5s.

Poems, written on different Occasions; by Charlotte Richardson. 8vo. 5s.

POLITICS AND POLITICAL ECONOMY.

The Science of Legislation, from the Italian of G. Filangieri. 2 vols. 15s.

Considerations on the late Treaties between Great Britain and Russia, Austria and Sweden, with an Appendix. 2s.

An Enquiry into the State of the Nation, at the Commencement of the present Administration. 8vo. 5s.

Remarks on the Considerations of Sir John Throgmorton, Bart. arising from the Debates in Parliament on the Petition of the Irish Roman Catholics; by J. Coker, Esq. 2s.

Eight Letters on the Subject of the Earl of Selkirk's Pamphlet on Highland Emigration. 1s. 6d.

War as it is, and War as it should be.

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THEOLOGY.

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ERRATA.

Page 356, line 8, from bottom, for four hundred years, read fourteen hundred.

— 336, line 17, ————— after subject, insert a semicolon.

18, ————— after method, insert a comma.

